

THE  
Testaments of the twelve  
arches, the sons of *Jacob*: translated  
of Greeke into Latine by *Robert Grossteste*  
time Bishop of *Lincolne*; and out of his Copy  
into French and Dutch by others  
and now Englished.

To the credit whereof, an ancient Greeke Copy, written  
in parchment, is kept in the Universitie Library  
Cambridge.



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# TO THE CHRISTIAN READER.

**A**lbeit these our happy dayes in some respect, good Christian, have and enjoy divers and sundry workes, tending to the subversion of *Belial*, and the erection of godlinesse: yet considering that as earthly, so wee spirituall souldiers, seldome run to the watch without allarum: I thought it convenient to call upon you with this grave and godly booke, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; & now at last though chargeable, yet fruitfull is the expressing, and printing in our naturall language of this so worthy, so golden a writ: being of it selfe, without the necessary painting of eloquent speech, a Mirror for Princes, a Preacher for all Christians, a beautifull glasse for women, for children, servants, and such like; a wise, plausible, and most ready schoolemaster, for to apply to eve-

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ry particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler? let *Juda* rule thee: if thou thinkest upon manly courage, hee teacheth valiantnesse: if thou seeke to governe aright, he willethe thee to fly tyranny: if thou thirst after manners of life, he foundeth it out, that vaine-glory, fornication, and discord blemish, weaken, & at length utterly consume nobilitie. Let me proceed farther & aske a question. Art thou a bishop, a minister, a preacher of Christs birth, life and death? behold *Levi* as a Lanterne. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee: of thy office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued and confirmed: of thy state of life, what, & how it should be; *Namquam sine Sale, sine Sole*: to be short: of thy blessednes, if thou art godly, wise, & learned: of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Looke upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: learne of him & his, to pray to God in Christ his name for your chil-

*Levi.*

*Jacob.*

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children, have regard to their instruction: the want of the former, your children shall misse: the neglect of the latter, you your selves shall bewail. For the hartie praier of a Father to the Almighty for his children, is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this booke therefore, harken how to teach your selves and your children. You have already handled a Sick mans Salve, enjoy now at length a Sick mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end wil be lamentation, but yours lamentable misery. And come you hither you children of the earth read, see, and say that old father *Ruben* with his good brethren, readily & rightly describe the blessed path of righteousness, and the forlorne way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the eares of thy hart & body to so wise & sweet a charmer. O the nūber, O the ouglisome portrature of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

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<i>Lechery,</i>	}	<i>Pride,</i>
<i>Envy,</i>		<i>Vaine-glory,</i>
<i>Gluttony,</i>		<i>Unrighteousnesse,</i>
<i>Bravery.</i>		<i>Wilfull ignorance.</i>

All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, & destruction of the soule. Which wellspring & puddle of evil, if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow & greedy eye upon a beautiful face: if not drink, yet stoppe thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overshooting my selfe, (saith Ruben to his Children) defiled my Fathers bed. Therefore looke not upon the beautie of women, muse not upon their doings, but keep your selves occupied, either in learning or some worke: charge your wives & daughters that they trimme not their heads, wil them to chasten their looks, fore every woman that deals deceitfully in those things, is reserved to the punishment of the World to come.* Which trade of life

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to eschew, seeing it is difficult without  
the fulfilling of the law, and the law par-  
ly consisteth in mutuall love: strive with  
*Simeon* the second brother, to avoid strife, *Simeon*,  
which blindeth the mind, pineth the bo-  
dy, provoketh murder. The remedy  
whereof, is both forgiving & forgetting.  
Take to thee *Josephs* cheerefull counte-  
nance, a perfect platform of a quiet mind:  
yet set before thine eyes *Simeons* withered  
hand, a right plague for such a sinne. All  
which disquietnes and mischiefes safely to  
set aside, let not *Juda* be set apart. Gather  
by him experience, that for a man to glee  
in his own works, is sinful, & he which  
upbraideth another mans vice, standeth  
slippery. *Juda* choked *Ruben* his eldest  
brother with his fornication: mark, who  
sinned immediatly but envious & railing  
*Juda*? Did he not offend after the first in *Juda*.  
the Chananites house? did he not take  
a wife without consent of his Parents?  
two great sins, and alas in these our dayes  
too much used; yet punished, the one  
with want, or at least small joy of chil-  
dren, saith father *Juda*, the Patriarch; but  
the other with intolerable danger of bo-  
dy and soule, saith *S. Paul*. Wherefore ab-  
staine

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*Ifachar.*

staine from wine, abhor drunkennesse: for  
such a one slandereth not, rehearseth not  
another mans sins, breedeth no sedition,  
but imbraceth love & charitie in a single  
heart: as good Father *Ifachar*, who never  
railed, nor was hurtfull and spitefull to his  
neighbour, never ate his meate alone, but  
gave part to the poore, never removed  
the bounds and markes of other mens  
ground, but loved all men as his naturall  
children. O that as we reade this, so we  
might expresse the same in life and con-  
versation. Mercy and Love is a precious  
Jewel, the maintainers whereof being  
joyntly connexed, prosper; once disve-  
red, come to nought. For the waters (saith  
*Zabulon* *Zabulon*) wash away the sand, when the  
stones and timber are dissolved: whose  
mercy and singular compassion was re-  
warded singularly. Sift his testament, re-  
semble his rare charitie in clothing the  
naked, and feeding the hungry, knowne &  
unknown, as well strangers as his countri-  
men. Let not the spirit of *Dan* possesse  
your minde: Suffer not the wrath of *Gad*  
to settle in your hart: for such work with  
3. sore instruments, bitter speech, treche-  
ry, and violent hands, yeelding fruit not  
much

*Dan.*  
*Gad.*

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much unlike, as you may reade, as you may see. Wilt thou be taught the readie path to that that thou dost seeke? Two wayes there be (saith *Aser*) Vice the one; *Aser*. the other, Vertue. *Neptalims* race. Em- *Neptalim* brace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himselfe, and mocketh G O D, whose double faced dealing shall be double punished. Such are the covetous, such are they that are mercifull in evilnesse, such are they, saith *Aser*, the fast from meates, but not from fornication. Have therefore a simple hart with righteous *Joseph*, the blessed of the Lord, that right figure of Jesus Christ; for hatred he shewed love: being cursed he blessed: being shot through he did not so much as bend his bow: albeit his brethren would have slaine him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated Shepherds to the death, of whom he was whipped and tormented, yet he when they stood in feare, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did

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did preserve : being their Lord, using them as his betters : being their brother, accepting them as his children : their unkindnesse not spoken of, their conspiracies forgotten, their cruell dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, harken his obedience toward God : when he was miserably afflicted, did he rage & swell ? when he was made a bond-slave of a free mans sonne, did he cry out of heaven ? being utterly forsaken, did he impatiently accuse Gods justice ? no, *Expectans expectavit Dominum* : And at the last, the Lord which hid his face did shew his countenance ; of a cairife, in respect, making him free ; of a freeman, wealthy ; of a wealthy subject, an honorable personage, Lord president of *Pharao's* Land. Whom the Egyptians being alive, loved : being dead, loved : being rotten, loved : whom living, neither wealth nor woe could make to swell : neither promise or threats of the Egyptian strumpet could make slide : and therefore being dead, neither world, divell, nor mans policy could make forgotten. O that our mortall race might thus beginne, thus persever, might thus



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thus, thus O Lord, most happily finish.  
The spirit is willing, but the flesh is weak  
Learne therefore of *Benjamin* to inflame *Benjamin*  
thy hart, that thou maist be ready both in  
body and soule. Let us, saith *Ecclesiast.* *Eccles. 14.*  
*commend* ( and so, say I, let us behold ) *the*  
*noble famous men, & the Generation of our*  
*fore-elders. For many glorious acts hath*  
*the Lord done in them, & shewed his great*  
*power ever since the beginning.* Upon the  
consideration wherof, and especially for  
that I would have nothing waiting in this  
book that might serve thy contentation,  
I thought it as wel pertinent to deal with  
the righteous Father, as with the godly  
children. For to shadow a face only with-  
out a body, hath his deserved commen-  
dation: but who so painteth a leg without  
a body, or a body without a head, it shall  
not be amisse, as I suppose, as wel to tearm  
him a foolish painter, as to judge the thing  
undiscreetly painted. Wherefore, as well  
to see the head as the leg, and to heare the  
Father as the children, I have faithfully  
drawne out of Scripture ( and not accor-  
ding to my fancy fashioned ) the death &  
testament of *Jacob*, that blessed and right  
happy Father, added to this ancient mo-  
nument

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numment of the Children. Therefore, to recompence my pains, read them, but read them diligently, neither read only, but be content to follow. For the imitation of good and godly men, is the direct way & course to godlinesse: So may we account of *Jacobs* blessing: So may we thoroughly challenge to be his children: Children I meane not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Sonne to shed his heart blood for us, G O D which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankfull for his benefits. *Amen.*

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*Richard Day.*

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The Testament of *Jacob*, made at his death, to  
*his twelve Sonnes, the Patriarches, concerning what*  
should betide them in the last dayes : gathered out of  
*Genesis 48, 49.* and added unto  
this booke.



*Come hearken my Sonnes : two things I give ;  
my blessing and my ban :  
The first to them that godly live ;  
the last to wicked man.*



## The Testament of Jacob.

**I**acob the Sonne of Isaac, borne of  
Rebecca in the yeare of the world, Gen. 2208. his Father being threescore  
yeares of age, was a perfect man and  
righteous, dwelling in tents, not given  
to pleasure and haunting, as his elder bre-  
ther, elder by nature, not by grace. For  
the elder shall serve the younger, saith the  
Lord. Why not for that Jacob had so  
deserved, but God had so appointed.  
Wherefore when he thus by the determi-  
nate will of God, and heavenly dispositi-  
on, which ordereth all things whatsoever,  
had got his brothers birth-right, and his  
Fathers blessing, his parents considering  
that the happy dayes of carnall copula-  
tion did appoach, and heartily hearing his  
Brother Esau, so that he conceived mur-  
der in his heart, & intended a birth day for  
his devilish purpose, sent him from Be-  
shaba

Simple for  
innocence

Rom. 7.  
Jacob had  
wed, not of  
merit, but of  
grace

Gen. 22.  
Gen. 22.  
Gen. 22.

# The Testament

A caveat  
for marriage.

Trouble &  
paine are  
destined to  
the Elect.

An exam-  
ple for chil-  
dren.

A godly  
note for  
servants.

saba to Mesopotamia to Laban his mo-  
thers brother, there honestly to take a  
wife, and quietly to live. For matrimony  
without consent of Parents, and due con-  
sideration of either partie contracted, as it  
breedeth their disquietnes, so it provoketh  
Gods displeasure. Jacob therefore, af-  
ter long travell, being placed with his  
Uncle Laban, and serving him foure-  
tene yeares in labour and paine (albe-  
it hee was the Child of promise, the  
Blessed of the Lord, Boorne of a Free  
woman, and that which is more, his  
Uncles bone and flesh, and Lord of Ca-  
naan: not arguing with himselfe as the  
worldly Children of this earth: saying,  
Shal I which am a free and wealthie  
mans sonne be made a servant: Shall I  
be a drudge in my kinsmans house, be-  
ing sent to marrie and not to serve?) had  
giben him by Laban to Wife for his  
good service (by which G D D blessed  
that little that Laban had before) his  
two Daughters, Lea first, then Rachel,  
with their handmaides, Bilha, and Zil-  
pha: of whom, according to the promise  
made to him in Bethel, that his seed  
should

## of Jacob.

Should bee multiplied, hee begat twelue  
sonnes, twelue goodly Fathers of the  
earth.

{ Ruben.	{ Dan.	{ Issachar.
{ Simeon.	{ Naphtali.	{ Zabulon.
{ Levi.	{ Gad.	{ Joseph.
{ Juda.	{ Aser.	{ Benjamin.

Thus hee being blessed of the Lord, Mans life is  
but a pil-  
grimage.  
as well in Children as in substance, re-  
turned againe to his native Countrey,  
hee and his Children there to live, and  
there to dye. But behold the diuine pro-  
vidence of God: after three and thirty  
yeares expired, hee was removed from  
Canaan to Goshen in Egypt, by means of  
his sonne Joseph, chiefe Steward of Pha-  
raohs land, whom his brethren heretofore  
had sold. Where when he had liued seuen-  
teene yeares, and scene his family increa-  
sed exceedingly, to his great joy and com-  
fort no doubt, especially all the other  
Countreies about being plagued with  
a great famine, and hee by Gods mer-  
cy not greatly feeling the same, percei-  
ving also his troublesome pilgrimage  
drawing to an end, called his Sonne  
Joseph

God, alway  
provideth  
for the righ-  
teous.

## The Testament

Joseph unto him and said, If I have found grace in thy sight, oh, put thy hand under my thigh (soz in this order they tooke an oath in Jacobs time) deale mercifully with me and truly, bury mee not in Egypt, but let me sleep with my Fathers: Where noting his sure faith in the promise of God made to his Fathers. Willed him to looke soz Canaan, his hoped inheritance, and not to trust in Pharaohs land. To which his request, when Joseph his loving sonne obediently did condescend; Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodnesse of the Lord in preserving him and his, sayd: God Almighty appeared unto me at *Luz*, in the Land of *Canaan*, and blessed mee: saying, Behold, I will make thee fruitfull, & cause thee to multiply, & wil make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sonnes *Manasses* and *Ephraim*, I take as mine owne, their owne brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* dyed in the Land of *Canaan*, and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents  
ought to tel  
their chil-  
dren Gods  
blessings.

That is, shal  
be under  
their tribes.

Then



## of Jacob.

Then Jacob, albeit somewhat dimme  
for age, beholding Josephs two sonnes,  
said: What are thete? To whom Joseph  
answered: They are my sonnes which  
God hath given me. O bring them to me,  
said Jacob, and let me blesse them. I had  
not thought to have seen thy face Joseph,  
yet lo, God hath shewed me thy seed.

God, in whose sight my fathers *Abra-  
ham* and *Isaac* did walke: God which  
hath fedde mee all my life long unto this  
day, and the Angell which hath delive-  
red me from all evill, blesse these laddes,  
and let my name be named on them, and  
the name of my Fathers, *Abraham* and *I-  
saac*, and that they may grow into a mul-  
titude in the midst of the earth.

Then as Joseph lifted his Fathers  
hand from Ephraim to Manasses the el-  
der, Jacob said: Let it be, I know well my  
sonne, hee shall also bee a great people,  
but his younger brother shall be greater:  
in thee let Israel blesse and say, God make  
thee as *Ephraim* & *Manasses*. After this he  
fainting, said: Behold Joseph, I die, God shal  
be with you, & bring you again to the lād  
of your fathers. Moreover, I give unto thee  
a portiō of land above thy brethren, which

Christ.

Counted as  
one of his  
childre, not  
that they  
should pray  
unto him  
being dead,  
as Eckius  
gathered.  
God hath  
mercy on  
whom he  
will.

By faith Ja-  
cob divideth  
the Land, as  
yet but ho-  
ded for.

# The Testament

conquered by sword and bow of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last dayes: Gather ye together, and heare ye sonnes of *Jacob*, hearken unto *Israel* your Father.

Begotten in  
my youth,

*Ruben*, my first borne; my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Levi had no  
Tribe, & Si-  
meon was  
under Juda.  
Jud. cap. 1.

*Simeon* and *Levi*, Brethren in evill, who in your wrath slew a man, & in your self-will digged down a wall: Cursed be your wrath, for it was shameles, & your fiercenesse, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Blessings of  
Juda a wor-  
thy captain.

*Juda*, thy hand shall bee on the necke of thine enemies. Thy Brethren shall stoope unto thee: as a Lyons whelp shall thou come up from the spoile: thou shalt couch as a Lyon, and as a Lyonesse. Who shall stirre thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, untill *Shiloh* come: all Nations shall seeke after him.

2. A noble  
Prince,  
Christ.

3. A fertile  
Land.

3. Thou shalt binde thy Asses Foale to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine,

## of Jacob.

wine, and thy cloake in the bloud of grapes: thy eyes shall be red with Wine, and thy teeth white with Milke.

*Zabulon*, thou shalt dwell by the sea side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

*Isacahr*, thou shalt bee a strong Assē, couching downe between two burdens: and thou shalt see that rest is good, and that the land is pleasant, & shalt bow thy shoulder to bear, and shalt be subject unto tribute.

*Dan*, thou shalt judge the people, as one of the Tribes of Israel. *Dan*, thou shalt be a serpent by the way, an Adder by the path, biting the horse heele, so that his rider shall fall backward. Then Jacob foreseeing in his minde the great calamity that should betide his posterity, comforting himselfe, and resting in Gods promise, cryed out with heart and mind: O Lord, I have waited for thy salvation. Judg. 13. 14, 15, 16.

*Gad*, an hoast of men shall overcome thee, but thou shalt overcome at the last. Josua. 1. 31.

And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King. Numb. 33.

*Neptalim* is a Hind sent for a present, Jud. 4. 5.

# The Testament

giving goodly wordes.

The blessing  
of Joseph.  
Encrease of  
family.

All things  
done of God.

*Joseph* is a flourishing Bough by a Well side, the small boughs shall run upon the Wall. The Archers shot against him, and hated him: but his bow was made strong, and his Arms strengthened by the hands of the almighty God of *Jacob*. Out of him shall come an Heardman, a stone in *Israel*.

All these things shall come from my Fathers, God which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deepe beneath, with blessings of the breasts and wombe. The blessings of (mee) thy Father, that I give thee, are stronger than the blessings that I had of mine elders. Untill the end of the hills of the world, they shall bee on thy head.

*Benjamin* shall ravine as a Wolfe, in the morning hee shall devoure the prey, and at night deuide the spoil. And now when I shall be gathered to my people, bury me with my father in the cave that is in the Field of *Ephron* the Hethite, in the cave that is in the field of *Machpelath*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought, with the Field of *Ephron* the Hethite, for a possession to bury

Not for the  
holinesse of  
the place,  
but for me-  
mory of  
Gods pro-  
mise.

## of Jacob.

bury in, where as were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*, and there I buried *Lea*. The field and the cave that is therein, was bought of the children of *Heth*.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven yeares, he plucked up his feet into the bed, and quickly dyed. Then Joseph falling upon his Fathers face, and kissing him with teares, caused him to be embalmed by Physicians, to the space of forty dayes, and mourned for him threescore and tenne dayes. Who departing from Egypt into Canaan, with noble men of the Land in Chariots and horsemen, buried him in the place which Jacob had appointed.

A token of a  
good conscience.

The



The Testament of *Ruben*, made to his  
*Children at his death, concerning the*  
*things that he had in his minde, by the*  
*suggestion of the spirit of fore-*  
*knowledge.*



*Behold the pot, the Beare, the bed,*  
*doe note the strength, the lust*  
*Of Ruben, and unconstant head,*  
*who therefore was accurst.*

his  
the  
the

## The Testament of Ruben.

**T**his is the Copp of Rubens Testament, concerning all the things which hee gave in charge to his children before hee dyed, in the 125. yeare of his life. Two yeares after the decease of Joseph, his children and childrens children came to visite him in his sicknesse, and he said unto them:

My children, I die, & goe the way of my Fathers. And seeing there his Brethren, Juda, Gad, and Aser, hee said unto them: Lift me up, my Brethren, that I may tell you and my Children the things that I have hidde in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping, said; Hearken my brethren, and you my children, gibe eare to the words of your father Ruben, marke what I gibe in charge to you. Behold, I command you this day before the God of Heaven, that you walke not in the ignorance of youthfullnesse and fornication, wherein I overshot my selfe, and defiled the bed of my Father Jacob. For I assure you that the Lord did therefore strike mee with a sore plague in my flanks

Death is one  
long home

Fornication  
plague.  
Gen. 38

# The Testament

<sup>a</sup> Prayer and repentance stayeth Gods wrath.

<sup>b</sup> The blessing and prayer of a father to God for his children, of what benefit.

In Repentance the heart is to bee considered, not external action.

The eight Instruments whereby man worketh, & the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

Thanks the space of 7. moneths, & <sup>a</sup> I had perished if my Father <sup>b</sup> Jacob had not prayed to the Lord for mee, because he was minded to have slain mee. I was thirty yeares old when I did this evill in the sight of the Lord, and seven moneths was I sick to the death, and with a free heart did I seven yeare penance before the Lord. I dranke no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such bee done in Israel. And now, my sonnes, heare mee, that I may shew you what I saw concerning the seven spirits of errour, in my repentance. Belial giveth seven spirits against a man, which are the wel-springs of youthful workes: and seven spirits are given man in his creation, whereby all his workes are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith commeth lasting. The third the spirit of hearing, wherewith commeth learning. The fourth is the spirit of smelling, wherewith commeth delight, by drawing in of the



## of Ruben.

the aire, and by breathing of it out againe.  
 The first is the spirit of speech, wherewith 5 Speech.  
 knowledge is made. The first is the spi- 6 Talking.  
 rit of Tasting, whereof commeth the feed-  
 ing upon things that are to bee eaten and  
 drunke, and through them is ingendered  
 strength, because the substance of strength  
 is in meate. The seventh is the spirit of 7 Seed, and  
of what pro-  
perty.  
 seed and generation, wherewith entreth  
 in the lust of pleasure.

For this cause it is the last of creation,  
 and the first of youth, because it is full of  
 Ignorance, and Ignorance leadeth the  
 younger sort, as a blind body, into the ditch,  
 and as an Ore to the stall. Among all these 8 Sleep, and  
of what pro-  
perty.  
 is the eighth spirit, which is of sleepe, with  
 whom is created the wasting away of  
 nature, and the image of Death. With Eight spirits  
of error, &  
of what pro-  
pertie.  
 these spirits are mingled the spirits of  
 error. Whereof the first is the spirit of le- 1 Lechery.  
 chery, which lyeth within the nature and  
 senses of man. The second spirit of unsat- 2 Gluttony.  
 ablenesse, lyeth in the belly. The third spi- 3 Luvie.  
 rit of strife, lyeth in the liver and in choler.  
 The fourth spirit is of bravery and gal- 4 Bravery.  
 lantnesse, that the party may seeme come-  
 ly by excesse. The fifth is the spirit of 5 Pride, of  
what pro-  
perty.  
 pride, which moveth a man to minde o-  
 ver

# The Testament

6 Vain-glory, in what it consisteth.

7 Unrighteousnesse.

8 Wilful ignorance.

Discommodities of ignorance.

Ringleaders to fornication.

1 A greedy eye.

2 Close company with women.

3 Buse questions.

ber great things, or to think well of himselfe. The first is the spirit of lying or false gloriouse, in boasting a mans selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seuenth is the spirit of unrighteousnesse, which stirreth up the affections that a man should perforce the lustfull pleasures of his heart. For unrighteousnesse worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleepe or sluggishnesse, in error and imagination, and so the soules of young folks perish, because their mindes are darkened and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their Fathers, as befell to mee in my youth. But now, my children, love the truth, and that shall preserve you. Hearken to your Father Ruben, and let not your eyes runne gazing after Women, neither bee ye alone with a Woman that is married, neither doe ye seeke about what Women are doing. For if I had not seene Bilha bathing her selfe in a secret place, I had not fallen into that great wickednesse. But my mind ran

## of Ruben.

so upon the naked Woman, that it suffe-  
red mee not to sleepe till I had committed  
abomination. For while my Father Ja-  
cob was away at his Father Isaacs,  
and I in Gader, hard by Ephrata, a house  
of Bethleem, Bilha fell 4 drunken, and as  
she lay asleepe uncobered in her chamber,  
I went in so, and seeing her nakednesse,  
wrought wickedness with her: and leabing  
her asleepe, went my way. By and by an  
Angell of God betrayed my wickednesse  
to my Father Jacob, who comming home,  
mourned for mee, and touched not Bilha  
any more. Therefore looke not upon the  
beauty of women, neither muse you up-  
on their doings, but walke ye with a sin-  
gle heart in the feare of the Lord **G O D**,  
busying your selves about some worke,  
and keeping your selves occupied either  
in learning or about your flockes, untill  
such time as God give you such Wives  
as he listeth, lest you doe suffer as I have  
done. I durst not looke my Father in the  
face to his dying day, nor speake to any  
of my brethren for shame. My conscience  
biteth me even yet still for my sinne. But  
my Father comforted me, and prayed for  
me unto the Lord, that his wrath might  
passe

4. Drunken-  
nesse.

Nothing so  
secretly  
done, but it  
shall be open

A godly ca-  
veat.

Labour a  
preervative  
from for-  
nication.

A guilty  
conscience  
is a great  
burden.

## The Testament

pasſe away from mee, as the Lord him-  
ſelfe ſhewed unto mee. Therefore from  
that time forth, I was kept from ſinning  
any more. And you, my childzen, likewiſe  
keepe yee that I ſhall tell you, and you  
ſhall not ſinne. For Fornication is the  
deſtruction of the Soule, ſeparating it  
from God, and making it to draw unto  
Fools, becauſe it leadeſh the minde and  
underſtanding into errour, and bringeth  
men to their grave before their time. For  
whoredome hath undone many men. And  
although a man bee ancient or noble, yet  
doth it ſhame him, and make him a laugh-  
ing ſtock, both before Belial, and the ſons  
of men. But Joſeph, becauſe he kept him-  
ſelfe from all Women, and cleaned his  
thoughts from all Fornication, found fa-  
vour both before the Lord and men. The  
Egyptian Woman did much to him by  
uſing the helpe of witches, and by offering  
him ſlabber=ſauces: but the purpoſe of his  
minde admitted no noyſome deſire. For  
this cauſe, the God of our fathers delibe-  
red him from all death, both ſeene and un-  
ſeene. For if fornication ober=rule not your  
minde, neither ſhall Belial prebaille a-  
gainſt you. Women are hurtfull things,  
my

The fruit of  
fornication.

1 Deſtru-  
tion of the  
ſoule.

2 Idolatry.

3 Shortneſſe  
of life.

4 Ignomi-  
ous ſhame.

Joſeph  
chſtitie re-  
warded.

## of Ruben.

my sonnes, because that when they want power and strength against a man, they worke guilefully to draw him to them by traines: and whom they cannot obermatch in strength, him they obercome by deceit.

Properties  
of unchast  
women.

For the Angel of the Lord which taught mee, told mee of them, that they be obermastered by the spirit of fornication more than men be, and that they bee ever practising in their hearts against men, first making their mindes to erre by decking of themselves, then shedding their payson into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my sons flye fornication, charge your Willbes and daughters that they trim not their heads, and will them to chasten their lookes: for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such meanes were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their mindes, and turned themselves into the shape of men, and appeared unto them in their companying with their husbands: and the woman

A note for  
garrish attire  
and wanton  
lookes.

An example  
of this witch-  
erie.  
Gen. 6.

by

## The Testament

Teachers  
infectious  
company  
corrupteth  
the minde.

Envie ac-  
companieth  
fornication,  
shame fol-  
loweth,  
Gen. 49.

He proph-  
cieth of  
Christ.

by conceiving the desire of them in the imagination of their minde, brought forth Gyants. For the Watchers appeared to them of height unto heaven. Therefore, keepe your selves from fornication: and if ye intend to have a cleane minde, keepe your selves from all Women, and forbid them likewise the company of men, that they may have also cleane mindes. For although continuall companyings doe not alwayes worke wickednesse, yet breede they incurable stings to them, and to us everlasting shame before Belial, because that fornication hath neither understanding of godlinesse in it, and all enbiousnesse dwelleth in the desire thereof; and so: that cause shall you envie the Children of Levi, and seek to bee exalted above them, but ye shall not be able to compasse it: for God will abenge them, and you shall die a dangerous death: for unto Levi and Juda, hath the Lord given the soverainty, and unto me, and Dan and Joseph, hath hee granted to be Princes with them. Wherefore I charge you, heare Levi: for he shall know the Law of the Lord, and deale forth judgement, and offer sacrifices for all Israel, till the full time of Christ, the chiefe  
Priest

## of Ruben.

priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you doe deale faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for hee shall blesse Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seede, for he shall die for you in battels both visible and invisible, and shall reigne over you world without end.

Faithfull  
dealing with  
neighbours.  
Gen. 5. 49.

Ruben having given his Children the foresaid charge, and blessed them, dyed: Then they put him in a Coffin, & carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

C

The



*The Testament of Symeon, made to  
his Children at his death, concer-  
ning Envie.*



*The heart in womans mouth, the face,  
the Sword, the Wolfe, the Cap:  
All these paint out the envious race,  
that run to their mishap.*



## The Testament of Symeon.

**T**HIS Coppy of Symeons words,  
which hee spake unto his sonnes  
at his death, in the hundred and  
twentieth yeare of his life, in  
the which Ioseph dyed. For they came to  
visite him upon his death-bed, and hee sit-  
ting up, kissed them, saying :

Hearken, my Children, heare mee your  
father Symeon, whatsoeber I haue in my  
heart. I am my father Jacobs second son,  
and my mother Lea named mee Symeon,  
because the Lord heard her prayer. Gen 29. I be-  
came very mighty, I went through with  
my doings, and was not affraide of any  
thing. For my heart was stout, my minde  
unmobeable, and my stomacke undiscou-  
rageable: for hardines is giuen of the high-  
est, into mens soules and bodiees. Hardinesse  
of whom  
it is. In those  
dayes I enabled Ioseph, because my father  
loved him : I hardened my heart against  
him, to kill him, because the Prince of er-  
rount sending forth the spirit of enble, so  
blinded my minde that I could not take  
hæde to spare my Father Jacob. Gen. 37. But his  
God, & the God of his fathers, sending his  
Angell, did rid him out of my hands. Man purpo-  
seth, God  
dispolet. For  
whyle I went into Sichem to carry Larre

## The Testament

for our flockes, and Ruben into Dotaim where all our necessities were layd up in store : our brother Juda sold him unto the Ismaelites : and therefore when my brother was come againe, he was sorry, for he intended to have conueyed him safe againe to our Father. But I was angry with Juda, for letting him goe alibe, and bare him grudge fife moneths after : howbeit God letted mee, and restrained the working of my hands ; for my right hand was halfe withered up for seven daies together. Then did I perceiue (my soules) that that besell me for Josephs sake: wherenpon I repented some after, and besought the Lord to restore my hand, and I would abstaine from all rancor, envie, and folly. For I knew I had conceived a wicked thought against the Lord, and against my father Jacob, for my brother Josephs sake whom I envied.

Envie described.

<sup>a</sup> Blindeth the mind.

<sup>b</sup> Hindereth sustenance.

<sup>c</sup> provoketh murder.

<sup>d</sup> Pineth at mens prosperity.

Now therefore my children, keep your selves from the spirits of error and envie. For envie overruleth the <sup>a</sup> minde of every man, suffering <sup>b</sup> him not to eate or drinke in rest, or to do any good thing; and is alwayes egging him to <sup>c</sup> slay the party whom he envyeth, and <sup>d</sup> pining away at his

## of Symeon.

his prosperitie. Two yeares together I punished my soule with fasting, in the fear of the Lord. For I knew that the way to deliuer me from enuie, was the feare of the Lord. If a man flye unto the Lord, the wicked Spirit flyeth from him, so as his mind becommeth meeke, and of spitefull he becommeth pitifull, bearing no grudge towards such as love him, and so his enuie ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lyed, saying: I haue a paine in my stomack: for I was sorriest of all my Brethren, for that I had bene the cause of Josephs selling into Egypt. And when I came into Egypt, and was put in ward by him as a spie: then perceiued I, that I was iustly punished, and I was not sorry for it. But Joseph being a good man, and habing Gods spirit in him, and being full of pity and mercy, minded not to doe mee any harme, but lobed mee as well as the residue of my brethren. Therefore my children, keepe your selues from all spite and enuie, and walke in singlenesse of minde, and good conscience, after the example of your fathers brother, that God may giue you grace, glory, and blessednesse, upon

A remedy a  
gainst enuie.

Gen. 42.

Joseph mercifull to his  
brethren.  
Gen. 50.

# The Testament

A sure token  
of good.

Properties  
of Envie.

1 Corruption  
of life.

2 Distempe-  
rature of  
body.

3 Small  
leepe.

Gen. 39.

A token of a  
quiet mind.

your heads as you see in him. Of all the  
dayes of his life, hee did never cast us in  
the teeth with it, but loved us as his owne  
soule, and more than his owne Children,  
honouring us, and giuing us riches, cat-  
tell, and corne abundantly. You there-  
fore, my children, love ye one another with  
a good heart, and put from you the spirit  
of Envie : for it maketh a mans soule  
to grow savage, marreth his body, breed-  
eth wrath and war in his thoughts, set-  
teth his bloud on fire, driveth him out of  
his wits, and suffereth not reason to beare  
any sway or rule. Moreover, it taketh a-  
way his sleepe, disquieteth his minde, and  
make his body to tremble. For even in  
sleep some spice of imagined malice gnaw-  
eth him, cumbering his soule with Spi-  
rits of mischief, making his body ghast-  
ly, and his mind affrighted with trouble,  
and appearing unto men, as it were with  
a pernicious Spirit, and poisoning out of  
posson. Therefore was Joseph faire of  
face, beautifull and comely to behold, be-  
cause no wicked thing dwelt in him, for  
he had a countenance clere from combe-  
rance of mind. And now, my children, let  
your hearts be meeke before the Lord, and  
walke

## of Symeon.

walke right befoze man : so shall ye finde  
labour both with God & man: and beware  
that ye fall not to whoredome. For whore-  
dome is the mother of all naughtinesse, se-  
parating a man from God, & sending him  
to Bellial. For I have seene in Enochs  
writings, that you and your children shall  
be corrupted with whoredome, and doe Le-  
vi wrong by the sword. But they shall not  
preballe against Levi, because hee shall  
fight the Lords battels, and take all your  
Tents, and very few shall bee disordred in  
Levi and Juda, for hee shall be your Cap-  
taine, as my Father Jacob prophesied in  
his blessings. Behold, I tell you all these  
things aforehand, that I may bee cleare  
from the sin of your soules. Now if you  
put from you all enbionnesse, and all stiffe-  
neckednesse, all my bones shall flourish as  
a Rose in Israel, and my flesh as a Lilly in  
Jacob, and my laboz shall be as the sent of  
Libanus, & my holy ones shall be multipli-  
ed as the Cedars for ever, & their boughes  
shall spread out in length for evermore.  
Then shall the seede of Canaan perish to-  
gether with all the remnant of Amaleck.  
All the Capadocians shall perish, and all  
the Serhians shall likewise be destroyed.

Effects of  
whoredom.  
Gen.49.

Parents tea-  
ching not  
their chil-  
dren, are  
guilty.  
Commodi-  
ties of con-  
cord.

Exod.17.

Then

## The Testament

Then shall the land of Cham faile, and all the people goe to wrecke. Then shall the Earth rest from trouble, and all men under Heauen from warre. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth, as a man, to save Adam in him. Then shall the spirits of errour bee trodden under foote, and men shall reign ober hurtfull fiends: then shall I arise againe in joy, and blesse the Highest in his wonderfull works: for God taking a body upon him, and eating with men, shall save men. And now, my children, obey Levi, and you shall be delivered by Juda: and advance not your selves aboue these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priestes, and of Juda the King of Kings, God & man. So shall hee save all the Gentiles, & the off-spring of Israel. For these things sake I charge you to command your children, to keepe these things thoroughout all their generations.

And Symeon making an end of these his sayings and commandments to his children, slept with his fathers, when as he was of the age of an hundred and twenty yeares.

Job. i.

The fruit of  
obedience.  
Gen. 49.

A note of  
Parents.

## of Symeon.

yeares. And then they layd him in a coffin  
of wood that rotteth not, that they might  
carry his bones again into Hebron, & they  
conveyed him privily in the warre of the  
Egyptians. For the Egyptians kept the  
bones of Joseph, in the Kings treasure.

For their incanters told them, that when-  
soever Josephs bones were carryed away,  
there should bee such a plague of mist and  
darkenelle among the Egyptians, as one  
brother should not know another, no not  
even by torch-light: and Symeons children  
bewailed their Father according to the  
law of mourning, and continued in Egypt  
till the day of their departing thence un-  
der the hand of Moses.

The



The Testament of *Levi*, made to  
*his Children at his death, concern-*  
*ing Priesthood.*



*Fly sinne, be just, rage not, give light,  
ye Preachers of Gods Word :  
For what else sheweth Sun and Moon,  
Dame Venus, Wolfe, and Sword ?*



## The Testament of Levi.

**T**HIS Cōpy of Levies wordes,  
namely, which hee spake to his  
Children, concerning all the  
things which they should doe,  
and which should happen unto them, un-  
till the day of iudgement. Hee was in  
health when he called them unto him, for  
hee knew before when hee should die. So  
when they were come together, he said un-  
to them:

I Levi was bred and born in Charram,  
and afterward came with my father into  
Sichem. I was at that time but young, a-  
bout 20. yeres old when I helped my bro-  
ther Symeon to rebenge our sister Dina  
against Hemor. Now as we were seeding  
of our flockes in Abelmeul, the spirit of  
the understanding of the Lord came upon  
me, and I saw all men undermining their  
own wayes, and how unrighteousnesse had  
builded her selfe a forte, and wickednesse  
sate upon the tower therof. And I was sor-  
ry for mankind, & besought the Lord to save  
them. Then fell there a sleep upon me, and  
I saw a very high mountaine: It was the  
mountaine of Aspis, in Abelmeul. And  
behold the heabens opened, and the An-  
gell

Levi his  
birth and  
countray.  
Gen. 34.

Love of a  
true Pastour

The vision  
of Levi.

# The Testament

Christ.

gell of God said unto me : Levi, come hither : and went from the first heaben to the second, and there saw the water hanging betwéene the one and the other. And I saw the third heaben, much brighter than them both : for the height thereof was infinite. And I said to the Angel, what meaneth this : And the Angel answered mee, Marvell not at these things, for thou shalt see foure heavens yet brighter, and without comparison when thou comest up to them. For thou shalt stand by the Lord, and bee his Minister, and utter his secrets unto men, and preach of the Deliverer of Israel which is to come : by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruits, gold, and silver. Therefore hearken as touching the seven heavens. The lowest is most lowering, because it is néarest to all the unrighteousnes of men. The second hath fire, snow, and ice, prepared by the Lords appointment against the day of Gods rightfull judgement. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against

Christ.

1

2

3

## of Levi.

gainst the day of iudgement to take vengeance upon the spirits of error and Belial. In the fourth above these, are the 4 Saints : for in the higher places dwelleth great glory in the holy of all holies above all holinesse. In the next unto this are the 5 Angels that doe service in Gods presence, and seeke his favour in all the ignorances of the righteous. They offer to the Lord the sweet service of a reasonable service, a sacrifice without blood. In the other that 6 is under this, are the Angels that bring answers from the Angels in Gods presence. In that which is above it, are the 7 thrones and potestates, wherein is continuall offering up of Hymnes unto God. Therefore whensoever the Lord looketh upon us, all of us are moved ; yea, and even heaven, earth, and the bottomlesse deepe are moved at the sight of his greatnesse : but the children of men being witlesse, shal sinne and provoke the highest unto wrath. Now therefore understand that the Lord will execute iudgement upon the children of men. Because that men wil still continue in unbeliefe and unrighteousnesse, even when the stone shall cleave asunder, the Sunne be darkened, the waters dried up,

## The Testament

up, the fire quake, and all creatures bee troubled at the fainting of the invisible Spirit, and the spoyling of hell in the passion of the highest : therefore shall they bee condemned to punishment. The highest then hath heard thy prayer, to separate thee from unrighteousnesse, and to make thee his sonne and servant, and a minister in his presence, a lanterne of knowledge to lighten Jacob thoroughly, and to bee as a day=sunne among the chilozen of Israel, and unto thee and thy seed shall the power of blessing bee given till God visit all Nations in the bowels of the mercy of his Sonne for ever. Nevertheless, thy sonnes shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy chilozen knowledge of him, because that if they blesse him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of Heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and hee said unto me : Levi, I have given thee the blessings of the Priesthood, till I come my selfe to dwell in the midst of Israel. Then the Angell brought mee  
downe

A Minister  
what hee  
should be :  
of himselfe  
not righte-  
ous.

Mat. 5.  
End of the  
Priesthood  
prophecied.  
Christ his  
passion pro-  
phecied.

Christ.

## of Levi.

downe to the earth, and gave mee a shield  
and a sword, saying: Execute vengeance  
in Sichem for Dina, and I will bee with  
thee, for **G O D** hath sent mee. And at  
that time I slew the sons of Hemor, as it Gen. 34.  
is written in the tables of Heaben. And  
I said unto him, Lord, I pray thee tell me  
thy name, that I may call upon thee in  
the time of my trouble. And he answered, Christ our  
Redeemer.  
I am an Angel which excuseth Israel,  
that he might not be stricken for ever, be-  
cause all wicked Spirits lye in waite for  
him. Afterward being waked as it were  
out of sleep, I blessed the most highest, and  
the Angel that excuseth the off-spring of  
Israel, and all righteous men. And when I  
came to my Father, I found an Aspe of  
brasse, whereupon the hill tooke the name  
of Aspis, which is hard by Gebat, on the  
right side of Abila. And I laid up these say-  
ings in my heart, and I counselled my fa-  
ther and my brother Ruben to perswade  
the sons of Hemor to bee circumcised, be-  
cause I was zealously grieved for the ab-  
omination which they had wrought in The zeal of  
a Minister.  
Israel. For first of all I killed Sichem, and  
then Symeon killed Hemor, and after us  
came our brethren, who smote the Citie  
with Genes. 34.

## The Testament

Gen. 34. with the edge of the sword. When my Fa-  
 ther heard of it, hee was angry, because  
 Gen. 49. they had receiued circumcision, and were  
 killed afterward, and therefore hee dealt  
 The manner, otherwise with us in blessing. For we sin-  
 not the do- ned in doing it against his will, and hee fell  
 ing, rebuked sicke the same day. But I knew then the  
 Lord intended euill to the Sechemites, be-  
 cause they had heretofore purposed to haue  
 The sin of done the like unto Sara, as they did unto  
 the Seche- our sister Dina: but **G O D** letted them.  
 mites. And they persecuted our father Abraham  
 Raped Di- (as then a stranger) and carried away his  
 na. cattell, and furthermore, did beate Ieb-  
 Persecuted laab, who was bozne in his house. Af-  
 strangers. ter the same manner dealt they with all  
 Gen. 12. other strangers, taking away their wiues  
 from them by force, and driving the men  
 Ravished themselves out of their country. For which  
 their wives. cause the wrath of the Lord came upon  
 them in the end. And I said to my Father:  
 Sir, bee not offended, for God will bring  
 the Canaanites to nothing before thee, and  
 giue their Land unto thee, and to thy holy  
 one after thee. For from henceforth Siehem  
 shall be called the Citie of soles, because  
 that as men doe scorne soles, so haue wee  
 scorned them for their working of folly in  
 Israel

## of Levi.

Israel, in taking away our sister for to de-  
 file her. Then came wee into Bethel, and  
 there when I had sacrificed thre score and  
 ten dayes together, I saw the thing again  
 as I had scene it befoze. And I saw seven  
 men in white rayment, saying unto mee,  
 Up, put on the Stole of Priesthood, the  
 crowne of righteousness, the Reasonall  
 of understanding, the Robe of truth, the  
 Breastplate of faith, the Mitre of holinesse,  
 and the Ephod of prophetic. And so every  
 of them bringing something with him, did  
 put them upon me, saying: Be thou hence-  
 forth the Lords Priest, thou and thy seed  
 for evermore. The first of them annoynt-  
 ed mee with holy oyle, and gave mee the  
 scepter of judgement. The second washed  
 mee with cleane water, and fed mee with  
 bread and wine, that is to wit, with the  
 most holy of holies, and cloathed me with  
 a glorious robe downe to the ground. The  
 third did put upon mee a silken garment  
 like unto an Ephod. The fourth girded  
 mee with a girdle like unto purple. The  
 fifth gave unto mee an Olive bough, very  
 full of fatnesse. The sixth did set the Mitre  
 of priesthood upon my head. The seventh  
 filled my hands with incense, to the in-

Gen. 35.

The mini-  
 stry descri-  
 bed.

Exod. 28.

Levit. 8.

## The Testament

The three  
blessings of  
the family  
of Levi.  
Christ pro-  
phesied.

A distribu-  
ting exclu-  
deth the sole  
receiving of  
the Sacra-  
ment.

test I should execute the office of Priest  
unto the Lord. And hee said unto mee, Le-  
vi, unto three principall things is thy  
seed appointed of God: namely, to bee a  
signe of the glorious Lord that is to come,  
and he that belæbeth shall be the first. The  
great lot shall not fall upon him: the se-  
cond shall bee in Priesthood, and the thirde  
shall have a new name, because a King  
shall rise up in Juda, and renew my priest-  
hood, according unto the figure of the Gen-  
tiles, among all Nations. But the com-  
ming of him is unutterable, as who shall be  
the Prophet of the highest, borne of the seed  
of our Father Abraham. All the pleasant  
things of Israel shall bee given unto thee,  
and to thy seed, and you shall eate all that  
is faire to see to, and thy seed shall distri-  
bute the Lords Table, and of them shall  
bee high Priests, Judges, and Scribes:  
for in their mouth shall the holy things be  
kept. When I awoke, I perceived that  
this vision was like the other, and I layd  
it up in mine heart, and shewed it not unto  
any man living upon the earth. The first  
two dayes I and Juda went to our grand-  
father Isaac, and hee blessed mee according  
to all the sayings of the visions that I had  
seen,



## of Levi.

scene, but hee would not goe with us unto Bethel. But when we came to Bethel, my Father Jacob saw in a Vision concerning mee, that I should be their Priest before the Lord. And hee arose in the morning, and tithed all things to the Lord by mee. Then came we to Hebron to dwell there, and by and by Isaac called mee to expound the Law of the Lord, according as Gods Angel had shewed it to me; and he taught mee the law of Priesthood, Sacrifices, Burnt offerings, First-lings, Free-will offerings, and offerings for health. Every day he taught mee understanding, and called upon mee continually before the Lord, saying, My sonne, give no care to the spirit of fornication, for hee will follow thee, and defile the holy things by thy seed. Therefore take thee a Wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kindred of the Allophites, or of the Gentiles. And before thou enter into the holies, wash, and likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruits of the twelbe trees that are ever green, as my father Abraham taught me to do: and the fruit of all cleane beasts, and of cleane

Exod 29.  
Levit. 1.2.3.

An exhortation for Ministers.  
A Minister may be married.

Levit. 21.  
Hee must come with a pure mind, to execute his office.  
Lev. 2.2.3.4.

## The Testament

A comfort  
for godly  
Parents.  
Prophecy  
of the de-  
struction of  
Israel.  
The Realme  
plagued,  
whose mini-  
stery is wic-  
ked.

Gen. 36.  
Levi his  
progeny.

owles offer thou in sacrifice. Likewise,  
offer up the first borne of all things, and  
the first fruits of thy Vine, and sprinkle  
all thy sacrifices with salt. Now therefore,  
my sonnes, keepe yee all the things that  
I command you: for whatsoever I have  
heard of my Fathers, that have I tolde  
unto you. I am cleare from all the wic-  
kednesse and sin which you shall commit to  
the end of the world. We shall worke wic-  
kednesse against the Saviour of the world,  
and ye shall seduce Israel, stirring up much  
evill against him from the Lord, and  
dealing wickedly with him, so that Jera-  
salem shall not continue, by reason of your  
naughtinesse. The veile of the Temple  
shall bee rent in sunder, to discover your  
foulnesse, and yee shall bee scattered as  
prisoners among the Heathen, and bee  
scorned, cursed, and trodden under foote.  
Nevertheless, the house which the Lord  
shall choose, shall bee called Jerusalem, as  
the booke of Enoch the righteous containeth.  
Therefore when I was twenty and  
eight yeares old, I took a wife whose name  
was Melcha, and shee conceived and bare  
me a son, and called his name Gershon, be-  
cause we were but strangers in our land:

## of Levi.'

For Gershon signifieth banishment. Now I know of him that hee should not bee of the chiefe degree. The second was Caath, who was boyn the fife and thirtieth year. I saw a Vision Eastward, how all the congregation stood up aloft, & therefore I called his name Caath, which signifieth the beginning of greatnesse and learning.

The third was Merari, who was bozne in the fife and fiftieth year of my life: And because his mother was hardly delibered of him. She called him Merari, which is as much to say, as my bitternesse. And in the threescore and fourth yeare of my life, was my daughter Jochebed bozne in Egypt, and so was I honourable among my brethren. Also my sonne Gershon tooke him a wife, which bare him Libni and Schimi.

The sonnes of Caath, were Amram, Yshvar, Hebron and Uziel: and the sonnes of Merari were Mahali and Mushi. In the fonescore and fourteenth yeare of my life, Amram tooke unto wife my daughter Jochebed, because that hee and she were bozne both on one day. I was eight yeare old when I entred into the land of Chanaan, and eightene yeare old when I entred into the office of Priesthood. At eight

Exod. 6.

Levi made  
priest at 18.  
ycares.

# The Testament

Married at  
28.

A note for  
Parents.

Blessings of  
the learned  
Minister.

Wisdome a  
precious  
jewell.

and twenty yeares I tooke Wife, and  
at forty yeares old I entered into Egypt,  
and behold yee bee now my childrens chil-  
dren in the third generation. Joseph dyed  
in the hundredeth and tenth yeare. And now  
my children, I warne you, feare the Lord  
your God with all your heart, and walke  
plainely in all things, according to his  
Law. Moreouer, bring up your children  
in learning, that they may have under-  
standing by reading the Law of GOD,  
without ceasing all their life long. For  
whosoever knoweth Gods Law, shall bee  
honoured; and goe wheresoever he will, he  
shall bee no stranger: also hee shall have  
more friends than his forefathers had, and  
many shall be glad to serbe him, and to  
heare the Law at his mouth. My sonnes,  
deale rightfully upon earth, that you may  
finde Heaben, and some good things in  
your mindes, that you may finde them in  
your life. For if yee some evill things, yee  
shall finde and reape all manner of cum-  
brance and trouble. Get yee wisdom in  
the feare of God: for if captivety come,  
and Cities and Countreyes bee destroyed;  
gold and silver and all possessions perish,  
but none can take away the wise mans  
wise-

## of Levi.

wisdome, save onely the blindnesse of un-  
 godlinesse and sinne. For his wisdome  
 shall become a shield to him among his e-  
 nemies, and make a strange countrey to  
 bee as his owne home, and cause him to  
 finde friendship in the midst of his foes.  
 If hee teach and doe such things, hee shall  
 sit with Kings, as did our brother Joseph.  
 And truly, my Children, I know by the  
 writings of Enoch, that in the end yee shall  
 doe wickedly, laying your hands most  
 spitefully upon the Lord, and through you,  
 your brethren shall bee confounded, and  
 made a scorning stocke to all Nations.  
 Howbeit our father Israel is cleare from  
 the wickednesse of the high Priests, which  
 shall lay hands upon the Saviour of the  
 World. The Heaven above the Earth is  
 cleane, and you be the lights of the heathen  
 as the Sun and the Moone. What shall  
 all the heathen doe, if you be overdarkened  
 with wickednesse, and bring cursednesse  
 upon your countrey folke, for whose sakes  
 the light of the World is put into you, to  
 enlighten all men withall: this light of the  
 World shall you most wilfully slay, and  
 teach Commandements contrary to the  
 righteousnesse of God. We shall parloin the  
 Lords

Sin blindeth  
 wisdom.  
 Commodi-  
 ties of wis-  
 dome.

Christ his  
 death, and  
 spitefulnesse  
 of the Jewes  
 prophecied.  
 Matth. 27.

Ministers  
 what they  
 are.

# The Testament

The wicked  
priesthood  
& their mis-  
ery described  
1 Sam. 2.

A prophecy  
of their de-  
struction.

**L**ords offering, and filch away pieces of it. Besore you doe your sacrifices unto the Lord, you shall steale away the choyssest things, and eate them disdainfully with Harlots, teaching Commandements of cobetousnesse. We shall defile married women, and enforce maidens in Jerusalem, you shall match your selves with whoores and Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodome and Gomorrha, and ye shall be swoln with wickednesse in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorne, not onely haunting and boasting your selves against men, but also being puffed and swolne up with pride against the commandements of God. For this cause shall the Temple which the Lord shall have chosen, bee undoubtedly left desolate in uncleannesse, and you your selves become captives to all Nations, and bee loathed and abhord among them, and receiue endlesse shame and confusion, through Gods rightfull judgement: and all that see you, shall thanne you. And were it not for our fathers

## of Levi.

fathers Abraham, Isaac, and Iacob, there should not one of my seede bee left upon earth. Furthermore, I know by the booke of Enoch, that you shall goe astray by the space of threescore and tenne weekes, and defile the Priesthood, staine the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folke, hate the godly, abhorre the sayings of soothfast men, and call him Hereticke that goeth about to renue the Law by the power of the Highest: and in the end yee shall kill him out of hand, as you thinke, not knowing that he shall rise againe, and so shall yee receive his innocent blood wilfully upon your owne heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not bee cleane, but you shall be accursed among the heathen, & despaire shall bere you, till hee visite you againe, and mercifully receive you through faith and water. And forasmuch as yee have heard of the threescore and tenne weekes, heare yee also of the Priesthood. For in every Iubilie shall bee Priesthood. In the first Iubilie the first annointed into the  
priests

A prophecy  
of Christs  
persecution.  
Marke the  
right por-  
traiture of  
the shave-  
ling genera-  
tion.

Christ & his  
members.

Argo that  
& the holy  
Ghost justifi-  
fies, & not  
merit.

# The Testament

priesthood shall be great, and talke to God,  
and to his father, and his priesthood shall be  
full of the feare of the Lord, and in the day  
of his gladnesse, hee shall rise up unto the  
2 saluation of the World. In the second  
Trible, the annoynted shall bee conceived  
in the heauynesse of the beloved soyt, and  
his bypriesthood shall bee honourable, and  
hee shall bee glorified amongst all men.  
3 The third Test shall be taken up in so-  
4 row, and the fourth shall bee in griefe, be-  
cause the multitude of iniquities shall bee  
laid upon him, and throughout all Israel  
every man shall hate his neighbour. The  
5 fifth shall be held fast in darkenesse, and  
6 likewise the sixth and the seventh. And in  
7 the seventh shall bee such abomination  
both before God and man, as I am not a-  
ble to expresse, howbeit that the doers  
thereof shall not bee knowne. For this  
cause shall they bee in captiuitie & corrup-  
tion, and their land and substance shall bee  
destroyed: but in the fifth weeke they shall  
returne unto their desolate countrey, and  
renue the Lords house. In the seventh  
weeke shall come idolatrous priests, co-  
betous warriours, unrighteous scribes,  
and filthy abusers of men, children, and  
beasts.



## of Levi.

beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will **G D** raise up a new Priest, unto whom all the Lords Word shall bee opened: and hee shall execute true judgement upon earth many dayes, and his Starre shall arise in heaven. As a King shall hee shed forth the light of knowledge in the open sunne-shine of the day, and hee shall be magnified ober all the World, and bee received, and shine as the Sunne upon the earth, and drive away all darkenesse, and there shall be peace upon all the earth. In his dayes the heavens shall rejoyce, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall bee poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoyce in him. The heavens shall be opened, and out of the Temple of glory shall sanctification come upon him with the fathers voyce, as from Abraham the Father of Isaac, and the glory of the highest shall bee spread out upon him, and the Spirit of understanding and sanctification shall rest upon him, whereof hee shall give abundantly and mightily to his children in truth for evermore,

Christ & his  
true mini-  
sterv de-  
fied.

Christ light-  
teneth the  
world.

Baptisme of  
Christ pro-  
phesied.

# The Testament

No priest-  
hood shall  
succeede  
Christ.  
Priesthood  
of Christ,  
how benefi-  
ciall.

Christ our  
propitiator.

Christ gi-  
veth power  
to his to  
tread down  
spirits.

more, and there shall none succede him from generation to generation, world without end. In his priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtinesse: but the righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatening sword against Adam, and feede the Lambes with the fruit of life, and the spirit of holinesse shall be in them. Wee shall binde up Belial, and giue his owne children power to tread downe hurtfull spirits, and the Lord shall rejoyce in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoyce. Now, my children, ye have heard all. Therefore chose unto you either light or darknesse, either the law of the Lord, or the workes of Belial: and wee answered our Father, saying, Wee will walke before the Lord according to his law. And our Father sayd, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, Wee will be witnesses, Levi rested with this charge gi-  
ben

## of Levi.

ben unto his children.

And he stretched out his feet, and was put to his fathers, when he had lived a hundred and seven and thirty yeares, and they layd him in a coffin, and buryed him afterward in Hebron, besides Abraham, Isaac, and Jacob.

The



*The Testament of Juda, made to his  
Children at his death, concerning vali-  
antnesse, covetousnesse, and  
fornication.*



*Lo here the blessed Princely state  
of Juda suffering not his mate.  
The Scepter, Lyon, Purse and Crowne,  
betoken glory and renowne.*

## The Testament of Juda.

**T**he Copy of all the sayings of Juda, which hee spake unto his Children at the time of his death: when they were come together before him, he said unto them :

I was my fathers fourth sonne, and my mother called me Juda, saying : I thanke the Lord for that he hath given me a fourth sonne. I was swift of foot, and painefull in my youth, and obeyed my Father in all things, and blessed my mother, and my mothers sisters. And when I came unto mans estate, my father Jacob prayed over me, saying : Thou shalt be a King, & prosperous in all things. Behold, God gave me grace in all my workes, both abroad and at home. Upon a time I saw a Hinde, 1 and ran after her, and caught her, and made good meate of her for my Father. Also I 2 out-ran the Hoes, and overtooke all things that were in the fields, insomuch that I caught a wilde Mare, and tamed her. I 3 plucked a Kidde out of the mouth of a Beare, and taking him by the paw, overthrew him, and rent asunder all wilde beasts that turned upon mee, as if I had been

Juda his exhortation.  
The duty of children.

Valiannesse of Juda the gift of God.

3 The manhood of Juda.

## The Testament

- 4 been a dogge. I encountered with a wilde  
Boare, and over-running him, tare him in  
5 pieces. In Hebron a ballard Lyon leapt  
upon a dogge, and I catching him by the  
taile, flung him away by and by, and hee  
6 byast asunder. In the borders of Gare, a  
wilde Bull was feeding in the fields, and  
I tooke him by the hornes, and swinged  
him about, and finally killed him. There  
7 came two Kings of the Canaanites armed,  
upon our flocke, and much people with  
them, and I alone running unto the  
flocke, kept to King Sur, and striking up  
his legs, overthrew him, and so slew him.  
8 Also I killed another King named Tha-  
phes, sitting on his horse, and so scattered  
all their people. I overtooke King Achor,  
9 a Gyant on horse-back, shooting forward  
and backward: and throwing a stone of  
threescore pound weight upon his horse,  
I overthrew him and killed him, and fight-  
ing two houres with Achor, at length  
I clabe his shield, and maimed his feet, and  
finally slew him. As I was pulling off his  
brestplate, behold eight of his friends as-  
sailed mee, whereupon I filled my hands  
with stones, & flinging them at them with  
a sling, slew foure of them, and put the o-  
ther

## of Juda.

ther foure to flight. Also our Father Jacob slue the Gyant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelue cubits. By reason therof feare fell upon them, and they left their fighting against us. For this cause my father was carefull of mee when I was in battell with my brethren. Hee saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handsell was a greater battell to us, than that which we had at Sichem: in so much, that in fighting valiantly with my Brethren, I chased a thousand men, and slue of them two hundred persons, and foure of their Kings, and following after them, scaled the Wallles of their Citie, and there slue two Kings more, and so we deliuered Hebron, and led them all away as prisoners. Then the next day we went to a strong walled, and unapproachable citie, called Areca, which threatened to kill us. Therefore I and Gad went to the East side of the Citie, and Ruben and Levi unto the West and South side. They that stood upon the Wallles supposing there had been no moe but Gad and I, did set fire upon us,

E

while

The valiant-  
nes of Jacob

## The Testament

- while in the meane time my Brother that lay in scale, brake out upon the other two sides, and scaling the wall with ladders, entred the city ere our enemies wist it, and so we wonne it by the Sword, and set fire upon the Tower, and burnt it up with such as were fled into it. As we returned,
- 10 the men of Thaffie lay in waite for our prey, and tooke it with our children. But we followed them to Thaffie, & slue them, and burned their Citie, spoyling all that was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel,
- 11 that came against us in battaile, and slue and spoyled both them and also their complices, that came to their ayde from Sy-lon, so as we gave them no respite to returne againe upon us. The fifth day after, there came men from Machir to fetch away our prisoners, whom wee met in battel, notwithstanding that they were a mighty host, and slue them befoze they could get up to the place that they came from.
- 12 And when wee came to their Citie, their women tumbled downe stones upon us from the top of the hill whereon their Citie stood: but I and Symeon coasting to the backside of the towne, got unto the higher places



## of Juda.

places, and destroyed the whole City. The next day it was told us that the Cities of two Kings came against us with a huge Host. I therefore and Dan, saining our  
13  
selves to be Amorrhians, and Fellowes with them, went into their Citie, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by means whereof wee destroyed them and all that they had, and when we had sacked the city, we did cast down the three walles thereof.

Then went wee to Thamua, which was  
14  
the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood aboue me: but they threw downe stones out of slings upon mee, and shot arrowes at mee, and had killed mee, but that my brother Dan rescued mee. Therefore wee came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harme, but receiued them into League with us, and deliuered them all their prisoners. Then builded I Chamma, and my  
C 2  
father

## The Testament

father builded Rambahel. Twenty yeares old was I when this warre was made, and the Canaanites were affraide of mee, and my Brethren. I had much cattell, and my chiefe heardsman was Yran of Odellam, in whose company I saw Bersa King of Odellam, who made us a feast, and with much entreatance gave mee his daughter Bethsue to wife, which brought mee forth Er, Anan, and Sylon, of which three God slue two childlesse. For Sylon liued, of whom some of you bee the Children. My Father and wee made eighteene yeares peace with his brother Esau, and his children. When the eighteen yeares were past, after our comming out of Mesopotamia, in the fortieth yeare of my life, Esau our Fathers brother came upon us with a great strong Host, and was slaine by the Bow of Jacob, and conueyed away dead unto mount Scir. Wee also followed upon the children of Esau, but his City was very strong with high Wallles, and gates of yron and brasse, so as wee could not enter into it, howbeit wee did shutte them up within it, and besleged it. Now when they shewed not themselves abroad in twenty dayes together, I put my Helmet

## of Juda.

met upon my head, and in sight of them all set up a ladder, and scaling the walles, slue foure of their noble men with a stone of the weight of thzee talents. The next day Ruben and Gad went and slue threescore others. Then they offered peace, and wæ, by our fathers advice, received them into tribute. And they gave us two hundred quarters of corne, fife hundred bates of oyle, and a thousand and fife hundred measures of Wine, untill wee went downe into Egypt. After this, my sonne Er married Thamar of Mesopotamia, the Daughter of Aram. Now Er was a very wicked Impe, and doubted much of Thamar, because shee was not of the land of Chanaan. Therefore the Angel of the Lord slue him the thirde night after his marriage, when he had not yet companied with her by reason of his mothers subtlety, and so dyed in his naughtinesse, for shee was loth that he should have had any children by her.

Er & Anan  
slain for not  
using the be-  
nefit of law-  
ful mariage.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he com-

## The Testament

panied with her, but yet by his mothers commandement, he let his seede fall upon the ground, and so also hee died in his wickednesse. I minded to have giuen her unto Sylon also, but my Wife Bethsue would not suffer me. For she spited Thamar, because she was not of the daughters of Canaan as her selfe was. Now I knew the off-spring of Canaan was mischievous, but yet did youthfull fancie blinde my heart. And as I beheld her pouring out wine, I was deceived with drunkennesse, and fell in love with her.

Fornication  
a fruit of  
drunkennes.

Gen. 38.

Upon a time while I was away, she married Sylon to a woman of Canaan: which her deede when I understood, I cursed her in the bitternesse of my soule, and so she died in the wickednesse of her sons. A two-peares after these things, as I went to sheare my sheepe, Thamar decking her selfe like a Bride, sate her downe at the gate of the citie. For it was the custome of the Amorites, that their brides do set themselves forth at the gates of their cities, by the space of seven daies together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of Wine, insomuch that her beauty

An intolerable custome of the Amorites.

Apparell,  
Beauty and  
Wine, pro-  
voketh  
whoredome.

## of Juda.

beauty, together with the attire in decking  
of her selfe, deceived mee, and thereupon  
turning aside unto her, I said, Shall I come  
in unto thee: and she answered, what wilt  
thou giue me: and I gave her my Staffe,  
and my Girdle, and the Crowne of my  
kingdome. Upon my companing with  
her, she conceived: afterward I not know-  
ing my selfe to have been the doer thereof,  
would have put her to death for it. But she  
hauing kept my pledges in store, shamed  
me with them: and when I had heard my  
owne words of her in secret, which I had  
spoken to her when I lay with her in my  
drunkenesse, I could not put her to death,  
because it was of the Lords doing: but  
I touched her not any more to my dying  
day. For when I had done this abhomi-  
nation in Israel, lest shee might worke  
wyles with mee, I said I would fetch my  
pledges againe of her: but when I enqui-  
red for her, the townsemen said there was  
no bryde in their Citie, because shee came  
from another place, and had sit there but a  
little while, and she deemed that no man  
knew of my going in unto her. After-  
ward we came into Egypt to Ioseph, be-  
cause of the dearth. Shee and forty yeares  
old

Fornication  
is chargea-  
ble.

Happy are  
they that  
can cease  
from doing  
ill.

## The Testament

old was I when we came hither, and threē  
score and thirtē years have I liued here.  
And now, my Sonnes, heare me your Fa-  
ther, in all things that I charge you with-  
all, and kēpe you all my sayings, in doing  
all manner of Righteousnesse before the  
Lord, and in obeying the Commande-  
ments of the Lord God, and walke not  
after your owne lusts, and after the con-  
ceits of your owne minds, in the pride of  
your hearts, neither gloze in the workes  
of the strength of your youth, because it is  
sinfull in the sight of the Lord. For in as  
much as I glozied in my battailes, and  
upbraided my brother Ruben with Bilha  
my fathers wiſe, because no face of any  
beautifull woman had yet deceiued mee,  
therefore the spirit of fondnesse and forni-  
cation fell upon me, so that I was oberta-  
ken both in Bethſue the Canaanite, and  
in Tamar the Wiſe of mine owne ſons.  
And I ſaid unto my Father in Law, I  
haue made my father priue to the matter,  
and therefore I will take thy daughter to  
my wiſe. Hereupon he ſhewed me an infi-  
nite maſſe of gold in his daughters behalſe  
(for hee was a King) and decking her with  
Gold and Pearle, willed her to poure out  
wine

It is ſinfull  
to any man  
to glory in  
his felicity.

See what it  
is to upbraid  
men with  
their vice.

## of Juda.

wine to us at the Supper. The beauty of the woman, and the wine together dazzled mine eyes, and voluptuousnesse did so darken mine understanding, that I fell in love with her, and brake the Commandement of God, and of my fathers, and took her to wife. According to the intent of my heart, the Lord payd mee home for it: for I had no joy of the children that I had by her. Now therefore, my Children, bee not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as Wine is a servant to the spirit of lechery, to further the feeding of the minde with voluptuousnesse, and so these twaine be reabe a man of all power. For if a man drinke wine till he be drunken, hee traineth his minde unto the filthy thoughts of lechery, and kindleth the body to carnall copulation. And if desired occasion serbe, sinne is wrought without shame. Such a thing is wine, my sonnes, for a drunken man is ashamed of nothing. Behold it made both me and Thamar doe amisse, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all

Childre that marry without consent of Parents, plagued. Discommodities of wine.  
1 Blindeth understanding.

2 A servant to lechery.

Fruit of drunkeunes. A drunken man is shamelesse.

Example.

## The Testament

Who ought  
to drink  
Wine.

Properties  
of a drun-  
ken man, is  
filthy talke,  
and wicked  
deeds.  
Discommo-  
dities of  
whoredome.

all men, and committed a great sinne in  
discobering the uncleane priuities of my  
owne sonne. Through drinking of wine, I  
was not ashamed to breake Gods Com-  
mandement, in taking a woman of Ca-  
naan to Wife. Wherefore, my sonnes, he  
that drinketh wine had need of discretton,  
and the discretton that ebery man ought to  
use in drinking of wine, is, that he be asha-  
med to oberdrink himselfe. For if he passe  
that bound, he forgoeth his understanding,  
and cleaveth to the spirit of errour, which  
causeth the drunken man to talke filthy,  
and to doe wickedly, and not to be asha-  
med, but to boast of his lewdness, thinking  
it to be good. He that committeth whoze-  
dome, is bereft of his liberty, and becom-  
meth a bondslabe of lechery, and cannot  
get out of it againe, after the same manner  
that I was made naked. For I gabe ober  
my staffe, that is to say, the stay of my  
tribe; and my girole, that is, my power: &  
my crowne, that is, the glory of my king-  
dome. Howbeit, repenting these things,  
I forbare all wine and flesh unto mine old  
age, and was utterly unacquainted with  
all mirth. And the Angel of Gad shewed  
me, that women should from time to time  
ober-



## of Juda.

obermaster all men, as well things as  
cattifes, and bereade great men of their  
glory. For the poverty of a poore man is  
of greater fence to him, than is the strength  
of a mighty man. Therefore, my children,  
keepe measure in drinke, for there are  
in it foure noysome spirits: that is to wit,  
of concupiscence, of heart-burning, of  
lechery, and of filthy gaine. If yee drinke  
wine merrily in the feare of the Lord with  
shamefastnesse, ye shall live: but if ye drinke  
without regard of shame, and fear of God,  
then turneth it to drunkennesse, and disho-  
nesty stealeth in. And if ye drinke none at  
all, then shall ye not sinne, neither in slan-  
derous words, nor in quarrelling, nor in  
railling, nor in breach of Gods comman-  
dements, neither shall yee perish before  
your time. For Wine discloseth the se-  
crets of God and man unto Strangers,  
like as I betrayed the secrets of God  
and of my Father Jacob to Bethsue, the  
Canaanite, which God hath forbidden  
to be disclosed. Also Wine is a cause of  
warre and sedition. Moreover, I charge  
you my sonnes that you love not money,  
ne look upon the beauty of women, for mo-  
ney & womanly beauty, made me to ober-  
hate

Foure noy-  
some spirits  
follow drun-  
kenesse.

1 Concupi-  
scence.

2 Heart-  
burning.

3 Lechery.

4 Covetous-  
nesse.

Abstinence  
from wine,  
what com-  
modity it  
hath.

1 Slande-  
rath not.

2 It quar-  
relleth not,  
nor raileth.

3 It breakes  
not the  
Commande-  
ments.

4 It perish-  
eth not be-  
fore the  
time.

# The Testament

Obedience  
to parents,  
how profit-  
able.

The discom-  
modities of  
covetousnes.

<sup>a</sup> Full of  
Pride.

<sup>b</sup> Mercilesse.

<sup>c</sup> Disquiets  
the soule.

<sup>d</sup> Consumes  
the body.

<sup>e</sup> Contemns  
Gods holy  
Word.

Wrote my selfe in Bethsue the Canaanite.  
And I am sure that these two things shall  
corrupt mine off-spring, and marre the  
wise men of my linage, and hurt the king-  
dome of Juda, which God hath given mee  
for obeying my Father, for I never repi-  
ned at my father Jacobs commandements,  
but did whatsoever he willed me. And A-  
braham the Father of my Fathers blessed  
mee to fight for Israel, and so did Isaac  
bless me likewise: and I know that the  
Kingdome shall stand by mee, but I have  
read in the booke of Enoch the righteous,  
that ye shall worke wickednesse in the lat-  
ter dayes. Therefore, my Children, keepe  
your selves from lechery and covetous-  
nesse, and give eare unto your father Juda,  
for those things withdraw men from Gods  
law, and blinde the understanding of their  
minde, and teach them <sup>a</sup> pride, neither  
suffer they any man to shew mercy <sup>b</sup> to  
his neighbour; they bereave his soule <sup>c</sup> of  
all good things, and hold it downe in paines  
and sorowes, also they disappoint him of  
his rest and sleepe, <sup>d</sup> and consume his flesh.  
Finally, <sup>e</sup> they hinder Gods sacrifices,  
neglect his blessings, disobey the spea-  
king of the Prophets, and are offended  
at

## of Juda.

at the word of godlinesse: for these two passions are contrary to the Commandements of God. He that serbeth them cannot obey God, because they dazle mens minds, and walke abroad as well a nights as of dayes. My Childzen, cobetonnesse leadeth men to Idolatry. For through dotting upon money, he calleth them gods which are not, and compelleth the infected party to grow most vilely out of kinde. For moneys sake I lost my Childzen: and had not the penance of the flesh, and the humbling of my soule, & had not the prayers of my Father Jacob beene, I had died as now without Childzen. But the God of my Fathers being mercifull, and full of pity and compassion, knew that I sinned through ignorance. For the prince of error had blinded mee, and I overshoot my selfe as a fleshly man: and being corrupted with sinne, knew not mine owne infirmity, but thought my selfe to be invincible. Know ye therefore my Sons, that two spirits doe waite upon a man: that is to wit, the Spirit of truth and the Spirit of error, and in the middest betweene them is set the Spirit of understanding of the minde, whose property is to

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetousnesse.

Two spirits waite upon a man.

## The Testament

to incline which way it listeth : the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens workes can bee hidden at any time from him, because all the priuities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witnesse of all things, and accuseth all, and he that sinneth, hath a burning in his heart, and cannot lift his face up to his Judge. And now, my Childzen, love ye Levi, that ye may abide, and exalt not your selues aboue him, lest ye perish. The Lord hath given unto mee the Kingdome, and unto him the Priesthood, and hath put the Kingdome <sup>a</sup> under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdome, and God hath put the Kingdome under the Priesthood. Unto mee hee hath given the things that are upon the earth, and unto <sup>b</sup> him the things that are in heaven. As farre as the Heauen surmounteth the Earth, so farre doth <sup>c</sup> the Priesthood surmount the Kingdome that is upon the earth. For the Lord hath chosen him aboue mee, to approach unto him, and to eate of his table, & to take  
the

<sup>a</sup> In respect that heavenly things are better than earthly, not in externall rule and government.

<sup>b</sup> Ergo jure divino the Pope can challenge no earthly power.

<sup>c</sup> Not in power and rule, but in the excellency of the office appertaining to God.

## of Iuda

the first-lings of the children of Israel, and thou shalt bee as a Sea to him. For like as in the Sea, both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kinde of men be hazzarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall raigne great whales, which shall swallowe up men as fishes, and bring free mens Sonnes and Daughters into bondage. They shall take away mens Houses, Lands, Cattell, and money by force, and wrongfully they shall fede rabens, and other greedy sowles with many folkes flesh, and they shall prosper and flourish in naughtinesse, and be exalted through covetousnesse, and there shall be false Prophets like Sornes, which shall persecute all righteous men. But the Lord shall set them together by the eares among themselves, and there shall bee continuall warres in Israel, and my Kingdome shall bee knit up in strangers, till the Saviour of Israel come, even til the comming of the **G D D** of righteousness, that Jacob and all Nations may rest in peace, and he shall maintain my kingdome in peace for ever.

Tyrants and wicked men described & prophesied.

Mutuell discord is a plague for Tyrants.

Christ prophesied.

For

# The Testament

Note this ve  
 that seek af-  
 ter witches  
 for lost  
 goods.  
 The misery  
 of Jerusalem

a Famine. .  
 b Pestilence.  
 c Death and  
 Sword.  
 d Besiege-  
 ment.  
 e Deuouring  
 dogges.  
 f Daily re-  
 proch.  
 g Losse and  
 paine of eyes.  
 h Slaughter  
 of children.  
 i Ravishing  
 of Wives.  
 k Burning of  
 the Tem-  
 ple.  
 l Desolation  
 of the coun-  
 trey.  
 m Captivity. A remedy for these, First, Repentance. Secondly, O-  
 bedience.

For the Lord hath sworne to mee, that  
 the kingdome of mee and of my seede shall  
 neber faile, world without end. But I am  
 very sorry, my Children, for the filthinesse  
 and treachery and idolatry, which ye shall  
 worke against the kingdome, by follow-  
 ing Witches and Conjurers, by bowing  
 your Daughters to deceitfull diuels, by  
 making them inchanters, charmers, and  
 Strumpets, and by intermedling your  
 selbes with the abominations of the hea-  
 then, for the which thing the Lord shall  
 bring upon you a famine, and b pestilence,  
 death & c sword, wrathfull d besiegement,  
 and e deuouring dogs, reproach f of friends  
 and foes, losse and g paine of eyes, slaughter  
 h of your children, ravishing i of Wives,  
 spoile of your goods, the burning k of your  
 temple, the desolation l of your countrey, &  
 the m captivity of your selbes among all  
 nations, which shall geld some of you, to  
 make Eunuches for their Wives. But if  
 ye returne to the Lord with hearty Re-  
 pentance and Humility, and walke in  
 all the second Commandements of God:  
 He will visite you with mercy, and loving-

## of Juda.

ly deliber you from the bondage of your enemies. After this shall rise among you a Starre out of Jacob, and a man shall spring out of my seede, which shall walke as the Day-son of righteousness, among the children of men, in peace and meeknesse, and righteousness, and no sinne shall be found in him. The heavens shall open upon him, to pour out the spirit of blessednesse upon him from the Father, and hee shall shed out the spirit of grace upon you, and you shall be his children in truth, walking in his first and last commandments. This is the off-spring of the most high G D D, and the wellspring of life to all flesh. Then shall the Scepter of my Kingdome shine bright, and out of your root shall spring the bestell of planting, in whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this, shall Abraham, Isaac, and Jacob, rise up againe to life, and I and the Princes my brethren, shall be your Scepter in Israel. Levi first, I next, Joseph the third, Benjamin the fourth, Symeon the fift, Isachar the sixt, and so all the rest. And the Lord hath blessed us. Levi shall bee

The most heavenly benefit of Christ his second comming.

## The Testament

A sweet comfort for the  
godly christian.  
Matth. 5.  
Note.

The blessed  
estate of the  
elect after  
death.

the messenger of my presence, Simeon the power of my glory, Reuben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountaines, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sunne, and Aser an Olive tree. And there shall be one people of the Lord, and one tongue, and there shall bee no more the false spirit of Belial, because hee shall bee cast into endlesse fire. They that are buried in sorrow, shall rise in joy: and they that were poore for the Lords sake, shall bee made rich. They that suffered penury, shall have plenty: and they that were weakie, shall bee made strong. They that died for the Lords sake, shall wake up unto life, and runne in Jacob: yea they shall run skipping and leaping, and they shall flye as Eagles for joy. But the ungodly shall bee sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for ever. Therefore my children, keepe all the law of the Lord, for there is hope for all such as walke aright. A hundred and nineteene yeares old doe I die in your sight. Let none of you bury mee in costly clothes, no: rippe my belly, for so will Kulers doe, but



## of Juda.

but carry me back into Hebron, with you.  
With these words Juda dyed : and his  
Children being in all things as hee com-  
manded them, buried him with his Fa-  
thers in Hobron.

F 2

The



The Testament of *Isachar* made to  
his Children at his death, concerning  
a single heart.



Learne here a simple life,  
Not voide of paine ; but strife:  
The Sythe, the Spade, the Asse,  
Set forth what man he was.

# The Testament of Isachar.

**T**he Cōpy of Isachars words.

He calling his children about  
him, said unto them. Ye chil-  
dren of Isachar, heare your fra-

The exhortation.

ther, and hearken to the words of the  
beloued of the LORD. I am Jacobs  
first son, in the reward of mandrake. For  
Ruben brought mandrakes out of the field,  
& Rachel meeting him, took them of him.  
Thereat Ruben wept, and at his noise my  
mother Lea came out. Now the mandrakes  
were sweet sented apples, which the Land  
of Aram bringeth forth in high countries,  
by the water dalleyes. And Rachel said, I  
will not geue thee these Apples: because  
they shall helpe me to children. Now there  
were two of these Apples: and Lea said,  
Doth it not suffice thee, that thou hast got-  
ten away the husband of my virginittie, but  
that thou wilt haue this also? She answered,  
Let Jacob lie with thee to night, for  
thy sonnes Mandragoras. Lea said unto  
her, Doe not boast nor bragge, for Jacob  
is mine, and I am the wife of his youth.  
And Rachel answered, How so? was hee  
not first handfasted unto me, and serued hee  
not our Father fourtene yeares for mee?

Gen. 30.

## The Testament

What shall I doe to thee : For many are the willes and policies of men, and guile goes forward upon earth. If it had beene otherwise, thou shouldest not haue seene Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead. My father deceiued mee, and conueying mee away that night, suffered mee not to see him. For had I bene there, this had not come to passe. Wherefore take thee one Mandrake, and in lieu of the other, I grant thee him for one night : and Jacob knew Lea, who conceiuing, bare mee, and called my name Isachar, because of the hire. Then an Angell of the Lord appeared unto Jacob, and sayd that Rachel should beare but two sonnes, because shee had forsaken the company of her husband, and chosen continencie : and if my mother Lea had not giuen the two Apples for his company, shee should haue borne eight children, whereas by reason of that, shee bare but sixe, and Rachel two, because God visited her in the mandrakes. For hee knew that shee greatly desired to company with Jacob for issues sake, and not for lust of pleasure : for shee layed up the Mandrake, and delibered it unto Jacob

## of Isachar.

cob the next day, and therefore **G O D** heard Rachel in the Mandrakes, because that although she had a minde unto them, yet she ate them not, but offered them to the Priest of the most High, which was in those dayes, and layd them up in the Lords House. Therefore my Children, when I came unto mans state, I walked with an up:ight heart, and became Bay=life of Husbandry unto my Fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed mee, when hee saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtfull nor spitefull to my neighbour, I rayled not upon any man, neither disprayed I the life of any that walked in singlenesse of minde. By reason hereof, when I was thirty yeares old I tooke a Wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonnesse, but my labour made me to sleepe soundly, and my Father did alwaies rejoyce of my simplicity. For whatsoever paines I tooke, first of all I offered all the first fruits and the first engendred cattell unto the Lord by the Priest, and then gave

The godly  
life of Isa-  
char, and his  
true dealing.  
An example  
for godly  
children.  
A patterne  
of a vertu-  
ous life.

## The Testament

gave my Father the rest, and the Lord  
doubled his benefits in my hands. **Yea,**  
and Jacob himselfe perceived well that  
God wrought with my plaine dealing.  
For unto every poore man, and to every  
man in aduersitie, gave I of the fruits of  
the earth with a single heart. And now  
my children, hearken, and walke in single-  
nesse of minde, for I know that the Lord  
is very well pleased with it. The single-  
hearted man coveteth not gold, under-  
mineth not his neighbour, lusteth not af-  
ter diversity of meates, desireth not shift  
of apparell, nor behighteth himselfe long  
time, but onely hath an eye to Gods will,  
and the spirits of error can doe nothing  
against him. For he can no skill to enter-  
taine a faire woman, lest hee should defile  
his owne minde: wrath overmastereth  
not his wit, envie melteth not his soule,  
neither doth his minde ranne covetously  
upon gaines. For he leadeth an upright life.  
and beholdeth all things with a single  
eye, excluding all hurtfulnesse of worldly  
error, lest hee should over-see any of the  
Commandements of God. Therefore  
my Children keepe Gods Law, and hold  
fast plainenesse, walke on in innocencie,  
and

With a  
plaine dea-  
ling man  
the Lord is  
pleased.

A single  
hearted man  
described,  
who and  
what he is.

## of Isachar.

and be not too inquisitive in Gods secrets, <sup>for ye you</sup>  
or of your Neighbours doings: but love <sup>children of</sup>  
God and your neighbour, pittie the poore <sup>the earth</sup>  
and weake, bowe downe your backe to  
Husbandry, and labour in tilling of the  
Earth, in all manner of Husbandry, of-  
fering presents to the Lord with thank-  
sgiving, who blessed the earth with en-  
crease, and new spring of fruits, as  
hee blessed all holy men, from Abel to this  
day: for there is none other portion given  
thee, than of the fatnesse of the Earth,  
whose fruits come by paines taking: for  
our father Jacob blessed mee with the be-  
nefits of the Earth, and the firstlings  
of fruits. Levi and Juda are glorified of  
the Lord among the Children of Jacob.  
For God hath planted himselfe in them,  
giving to the one the Priesthood, and to  
the other the kingdome. Therefore obey  
ye them, and walke plainely as our fa-  
ther Jacob did. For unto Gad it is given  
to destroy the temptations of Israel. My  
Children, I know that in the last dayes,  
your children shall forsake plainnesse, and  
cleave to covetousnesse, let goe innocen-  
cie, and follow lewdnesse. leave Gods  
commandements, and sticke unto Be-  
lial,

Obedience  
and plaine  
dealing  
Commended.

# The Testament

A plague  
for disobe-  
dience.

lial, giue ober husbandry, and gad after  
wilcked devices, and therefore shall they be  
scattered among the heathen, and become  
bondslaves to their enemies.

The inno-  
cency of I-  
sachar.  
A godly  
patternne to  
follow.

Harken you  
Landlords.  
Learne you  
wealshy of  
the earth.

Wherefore warn your children of it, that  
if they sinne, they may returne quickly  
to the Lord, for hee is mercifull, and will  
deliuer them, and bring them home againe  
into their owne Land. I am now an hun-  
dred and two and twenty yeares old,  
and I know not any deadly sinne upon  
mee. I have not knowne any woman but  
my wife, neither have I committed whoe-  
dome in the lust of mine eyes. I have not  
drunke Wine unto drunkenesse, neither  
have I coveted any pleasant things of  
my neighbours. There hath beene no guile  
in my heart, neither hath there any lying  
gone out of my lips. I have been sorry with  
every man that was in heavinesse, and  
given my bread to the poore. I have not  
eaten my meate alone, nor removed the  
bounds and buttels of lands. I have been  
pitifull all the dayes of my life, and dealt  
truely in all cases. I have loved the Lord  
with all my strength, and all men as mine  
owne children. My sonnes, if you also doe  
the like, all the spirits of Belial will flye  
from



## of Isachar.

from you, and nothing that mischievous men can doe against you, shall haue power over you. You shall bring all wilde Beasts in subjection to you, because yee haue the Lord of Heauen with you, if yee walke with him in singlenesse of heart. And hee willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he stretched out his feet, and dyed in a good age, habing all his limmes strong and sound, and slept the sleepe of all the world.

The



The Testament of Zabulon, made to  
*his Children at his death, concerning*  
 compassion and mercy.



The poore man at home, Zabulon fed,  
 The stranger unknowne also clothed :  
 When ship did saile } But gave him wit,  
 God did not faile, } To governe it.

## The Testament of Zabulon.

**T**he charge that Zabulon gave to his children, in the hundred and fourteenth yeeres of his life, two and thirty yeeres after the decease of Joseph. And he said unto them, Heare ye me ye sons of Zabulon, a good gift to my Father and Mother. His exhortation when it was given. Gen. 30. For when I was begotten, my Father was greatly increased in sheepe and cattell, by reason of the good lucke that he had, through the straked rodde. I will not my Children, I will not that I sinned in those dayes. For I considered not that I dealt wickedly through ignorance in Josephs case, and moreover concealed it with my brothers from our father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword, that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with teares, that they would not doe such wickednesse. For Symeon and Gad came upon Joseph. The love of Zabulon toward Joseph to have killed him, and Joseph falling upon his knees, said unto them: have pittie upon

## The Testament

A good conscience  
re-  
fuseth no  
tryall.  
Love be-  
tween bre-  
thren is as a  
precious  
oyntment.

Mutual  
love is mu-  
chall safety.

Upon mee my Brethren, have pitie upon  
the bowels of our Father Jacob. Lay  
not your hands upon mee to shed inno-  
cent blood, for I have not sinned against  
you. If I have done amisse, nurture me  
with chastisement, but lay not your  
hands upon mee for our Father Jacobs  
sake. Upon his saying of these words,  
I being moved with compassion, came  
and wept, and my heart melted within  
mee, and all the substance of my bowels  
were loosed upon my soule. Also Jo-  
seph wept, and I with him, and my heart  
trembled, and the joynts of my body qua-  
ked, and I was not able to stand. And  
when he saw mee weeping with him, and  
them comming towards him to kill him,  
he fledde behind me, and besought them to  
take pitie of him. Then Reuben stepping  
in, said: My brethren, let us not kill him,  
but let us cast him into the dry pit, that  
our Fathers digged and found no water  
in it. For **G D D** suffered not any water  
to spring up in it, because it should bee a  
safeguard for Joseph. And so **G D D** did  
till they sold him to the Ismaelites. Thus  
gave I no consent to the sinne against  
Joseph: but Symeon, Gad, and the other  
of

## of Zabulon.

of my brothers taking money for Joseph, A figure of the trechery and covetousnesse of Judas, read Matth. 27. bought shooes with it, for themselves, their wives & their children, saying: let us not eate it, because it is the price of our Brothers bloud, but let us tread and trample it under our feete, because hee said hee should raigne over us, and wee shall see what his dreames will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up seed to his brother, I have loosed Josephs shooe. For when hee came out of Egypt, the young men unbuckled Josephs shooes at the Gate, and so wee worshipped Joseph, as if it had beene Pharaoh: and not onely worshipped him, but also kneeled downe before him with blushing, and so were wee put to shame before the Egyptians, for afterward the Egyptians heard of all the ill that wee had offered and done to Joseph. After the laying of him in the pit, my brothers set meate upon the Table to eate. But I mourning for Joseph, did taste no meate by the space of two daies and two nights together, neither would Juda eate with them, but had an eye unto the pit, because hee feared lest Symeon and Gad should step there and kill him: **When**

Juda careful for his brother.

## The Testament

Reuben his  
love toward  
Joseph.

Marke the  
wicked po-  
licie of the  
ungodly.

When they saw that I ate nothing, they  
set me to keepe him till he was sold. Hee  
was in the Pitte three dayes and three  
nights, without repast, yer hee was sold.  
Ruben, hearing that hee was sold in his  
absence, rent his garments, and wept,  
saying: How shall I looke my Father Ja-  
cob in the face? And therewithall taking  
money, hee ranne after the merchantmen,  
but he could not finde them; for they had  
left the Kings high way, and were gone  
away apace by bye-Lanes, and Ruben  
ate no meat that day. Dan therefore  
comming unto him, said: Weep not, nei-  
ther be sad for the Boy: for I wot what  
wee may say unto our Father Jacob. We  
will kill a Kidde, and staine Josephs coate  
with the blond of it, and say to him: See  
if this be thy Sons coat or no. For when  
they intended to sell Joseph, they stripped  
him out of our fathers coat, and put upon  
him an old coat of a bond-servant. Sy-  
meon had gotten his coate, and would  
not deliver it us, but was minded to have  
cut it in pices with his sword, and hee  
was angry that he was yet alive, and that  
he had not slain him. Then all my brethren  
rising up together, said unto him: Why  
shouldst

## of Zabulon.

shouldest thou not giue it us, seeing that thou only art the worker of this mischief in Israel? Whereupon he gave it them, and they did as Dan had counselled. And now, my children, I warne you keep the Lords commandements, bee mercifull to your neighbours, and have inward compassion towards all, not onely men, but also beasts. For in that respect the Lord blessed mee, insomuch that when all my brothers were sick, I escaped without sicknesse. For God knoweth every mans intent. Therefore, my children, have compassion in your bowels, because that as any man dealeth with his neighbour, so will God deale with him. For the children of my brothers seld sicke also and dyed for Josephs sake, because their fathers pitied him not, but my children were preserved without sicknesse, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my Father Jacob: and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher boat to float on the Sea, for God gave mee understanding and wisdom therein, so that I set up a Mast in the boate, and fastned a saile to the midst of the wood,

Zabulon his exhortation. Compassion is to be shewed as well to beasts as men.

The unmercifull punished, both they & their children.

Fishers boats first invented by Zabulon, but God gave the wisdom. Gen. 49.

# The Testament

The singu-  
lar compas-  
sion of Za-  
bulon.

Note.

Zabulon  
his mercy in  
giving food.

A mercifull  
deed to  
cloath the  
naked.

and coasting along the shore in it, I fished  
for my fathers household, till we came into  
Egypt: and for pittie sake I gave of my  
fishing to every stranger that I met with:  
if there were any sojournier bozne, or any  
sicke bodie, or any aged person, I boyled  
my fish and dressed it well according to e-  
very mans neede, and carried it to them,  
comforting them and having compassion  
with them. And therefore God made mee  
to catch much fish in the sea. For hee that  
giveth his neighbour, receiveth the things  
multiplied of the Lord. Fife yeares did  
I fish, giving to every man that I saw, and  
serving all my Fathers house sufficient-  
ly: in harvest time I fished, and in winter  
time I fed sheepe with my brothers. Now  
will I tell you what I did, I saw a misera-  
ble man in the deep of winter, and having  
compassion upon him, I stole a garment  
privily out of my house, and gave it the  
naked man. Upon therefore, my Children,  
take pity indifferently of all men, and shew  
mercy with the things which the Lord  
giveth you, and deale them abroad to all  
men with a good heart. And if ye have not  
wherewith to succour the needy out of  
hand: yet have compassion on him with in-  
ward



## of Zabolon.

ward mercy. I know that my hand fore-  
sloved not to giue to him that wanted, and  
to spend the time with him, insomuch that  
I haue walked aboue seven furlongs with  
such a one weeping, & my heart eared upon  
him for compassion. You therefore, my chil-  
dren, haue earnest and inward mercy to-  
wards all that are in misery, that God  
habing pittie upon you may be mercifull to  
you likewise. For in the last daies God will  
send his mercy upon the earth, and where-  
soeuer he findeth inward and hearty mer-  
cy there will he dwell. For loke how much  
mercy man sheweth to his neighbour, so  
much will God shew to him againe. Now  
when wee came downe into Egypt, Jo-  
seph minded not our euill dealing with  
him, but when he saw me, it made his hart  
earne: whom looke ye upon, my children,  
and learne to forget the harm that is done  
to you. Love ye one another, & doe not one  
of you thinke upon anothers ill dealing:  
for that breaketh unity, and displeaseth all  
kindred, and troubleth the minde. For hee  
that is mindfull of harm past, hath not the  
bowels of mercy. Marke the water, and  
see how it washeth away the sand when  
the stones and timber are removed asun-

Inward co-  
passion wan-  
ting ability,  
serveth.

A rare ex-  
ample of a  
merciful  
heart.

God dwell-  
eth in mer-  
ciful hearts.

Joseph re-  
wardeth  
good for  
euill.

He that is  
mindfull of  
injuries, is  
not merci-  
full.

# The Testament

Ape similitudes.

An exhortation to concord.

The end of discord is misery.

der. And if a becke bee drawne into many streames, the earth sucketh it up, and it commeth to nothing : and so shall you, if you be diuided among your selues. Therefore diuide not your selues into ii. heads : for all things that God hath created, haue but one head a piece. He hath giuen a man two shoul ders, two hands, and two feete : but yet doe all the members obey one head. I know by the writings of my fathers, that in the last dayes yee shall depart from the Lord, and bee diuided in Israel, following two Kings, working all abomination, and worshipping all manner of idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind : and afterward you shall remember the Lord and repent, and he shall turn you againe : for he is mercifull and full of compassion, and thinketh not upon the lewdnesse of the children of men, because they bee flesh, and the spirits of error beguile them in all their doings. After this shall God himselfe raise up unto you, the light of righteousness: & wholesome, and mercy are in his punishments. Hee shall redeeme all men from the bondage of Be-  
lial,

## of Zabulon.

lial, and all the spirits of errour shall bee troden dootone, and hee shall turne all nations to the following of him, and ye shall see God in the shape of man ; for God hath chosen Jerusalem, and God is his Name : neberthelesse by the wickednesse of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now, my children, bee not sad for my death, neither be ye out of heart, because I leaue you. For I shall rise up againe among you, as a Captaine in the midst of his children, & I shal rejoyce in the middelt of my Tribe , among as many as habe kept the law of the Lord, and the commandements of their father Zabulon. But as for the wicked, God shall bring everlasting fire upon them, & destroy them for ever. I returne to my rest, as my fathers have done : now feare you the Lord your God, with all your strength all the dayes of your life. As he had spoken these words, he fell asleepe to his singular benefit : and his sonnes laide him in a coffin, and carryng him backe againe unto Hebron, buryed him there with his fathers.

The state of  
the wicked  
at the latter  
day.

The Testament of *Dan*, made to his  
*Children at his death, concerning*  
*anger and lying.*



The Serpent      The intent  
 with weapon,      of those men,  
 and Dan declare      that wrathfull are.

# The Testament of Dan.

**T**HE Cōpy of Dan his words  
which hee spake unto them in his  
last daies: In the hundred fife and  
twentieth yeare of his life, he cal-  
led his tribe unto him, and sayd :

Oe Children of Dan, heare my say-  
ings, and giue hēde to the words of  
your Fathers mouth. I liked in mine  
heart, and shewed in my whole life the  
thing that is good : for truth, ioyned with  
right dealing, pleaseth God well. I haue  
hated hurtfull things, as lying and an-  
ger, because they teach a man all manner  
of naughtinesse. I confesse unto you, my  
Children, this day , that I was glad in  
my heart at the death of Joseph, that true  
and good man, and rejoyced at the selling  
of him, because our Father loved him  
more than us. For the spirit of spitesfulnesse  
and pride sayd unto mee : Thou art his son  
too, as well as hee. And one of the spirits  
of Belial wrought with me, saying : Take  
this sword and slay Joseph with it, and  
when he is dead, thy father shall love thee.  
This was that spirit of spitesfulnesse which  
counsell'd mee to de boure Joseph, as the  
Leopard

Hart & cut-  
ward profes-  
sion must be  
consociate.

Lies and an-  
ger scoule-  
masters of  
evill life.

Selfe-love  
thinketh  
himselfe as  
good as o-  
thers.

Desire of  
prerogative  
enticeth to  
murder.

# The Testament

Man purp<sup>o</sup> seth, but  
God dispo-  
seth.

A wrathfull  
man lively  
describ'd.

<sup>a</sup> He accounteth his Parents as enemies.

<sup>b</sup> He knoweth not his brother.

<sup>c</sup> He obeyeth not the Minister.

<sup>d</sup> He regardeth not the righteous.

<sup>e</sup> He considereth not his friend.

A leopard deuoured a kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickednesse. And now, my children, I tell you of a truth, that unlesse you keepe your selues from this spirit of lying and wrath, and love truth and long sufferance, ye shall perish. Wrath is blinde, my children, and no wrathfull man looketh truth in the face, because that although they were <sup>a</sup> his Father and Mother, yet doth hee hold them all his enemies. Though he be his brother, yet <sup>b</sup> hee knoweth him not: though he be the Lords <sup>c</sup> Prophet, yet obeyeth he him not: though hee be <sup>d</sup> a righteous man, yet hee regardeth him not; and though hee be his <sup>e</sup> friend, yet he considereth it not. For the Spirit of wrath be setteth him with the snares of errour, blinding his naturall eyes, and dimming the eyes of his minde by falsehood, and giuing to him a sight of his owne making. And wherein bleaseth he his eyes? In hatred of heart, for he giveth him a selfe willed heart against his brother, to spite him, and enble him. My Sonnes, wrath is mischieuous, for it becommeth

## of Dan.

commeth a soule to the soule, and subdueth the body to it selfe by overmastering the soule, and giveth power to the body to work all wickednesse. And when the soule hath wrought, it iustifieth the thing done, because it seeth not.

The properties of wrath.

Therefore he that is wrathfull, if he bee a man of might, hath trebble power in his anger. One through the help and furtherance of his Servants: Another of his riches, wherethrough hee perswadeeth and overcommeth his unrighteousnesse: and a third of the nature of his owne body which of it selfe worketh evill. And though hee that is angry be a poore man, yet hath hee his naturall power doubled. For the said spirit doth alwayes further his wickednesse, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vaine it is. For he is bitter in speech, and walketh at Satans right hand, that his deeds may bee wrought in untrustinesse and lying. For Satan doth first of all sting him by speech, and when hee hath once picked him forward, hee strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his minde to excessive

A wrathfull man worketh three wayes.

- 1 By servants.
- 2 By riches.
- 3 By himselfe.

Two instruments of wrath: bitter speech: violent hands.

# The Testament

Remedy a-  
gainst wrath  
is forbea-  
ring of  
words.

The effect  
of impati-  
ence.

cessive wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnesse and sternenesse of countenance. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his mind, so that hee thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any losse and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgoone, and to bee angry for the want of it. Beare your losses willingly, and be not out of quiet for it: for unquietnes engendreth anger and untruth: and it is evill to have a double face. Anger and untruth talke one to another, to trouble the understanding. And when the minde is cumbered with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore, my children, keepe the Lords commandements and lawes, eschew untruth and hate it, that the Lord may dwell in you, and Belial flye from you. Speake every of you the truth to his neighbour, that ye fall not willingly into incumberance, and so shall ye bee in quiet,  
and



## of Dan

and yee shall have the God of peace, & war  
shall not prevaile against you. Love the  
Lord all your life long, and love yee one  
another with a steadfast heart. For I am  
sure that in the latter daies ye shall depart  
from the Lord, & walk in all naughtinesse,  
working the abominations of the Gen-  
tiles, and haunting wicked women in all  
lewdnes through the working of deceitfull  
spirits in you. For I have read in Enoch,  
that Sathan is your prince, and that all the  
spirits of fornication and pride, shall ply  
themselbes in laying snares for the chil-  
dren of Dan, to make them sinne before  
the Lord. But, my children, stick yee unto  
Levi, and looke upon him in all things.  
The children of Juda shall snatch away o-  
ther mens goods like Lyons through co-  
vetousnesse. For this cause shall yee be led  
away with them into captivity, and there  
receiue all the plagues of Egypt, and all  
the malice of the heathen: whereupon yee  
shall returne to the Lord and obtaine mer-  
cie, and hee shall bring you into his holy  
place, & proclaim peace to you. The Lords  
salving health shall spring up unto you out  
of the Tribes of Juda and Levi. He shall  
make warre against Belial, and give your  
young

He prophes-  
cieth their  
wickedness.

A note for  
covetousnes.

Repentance  
obtaineth  
m. rev.  
A prophecy  
of Christ  
his huma-  
nity.

# The Testament

Christ lively  
described.

Christ our  
Mediator.

Christ assi-  
steth us in  
all tempta-  
tions.

young men the victory in rebengement.  
He shall deliuer the imprisoned soules of  
the Saints from Belial, and turne your  
unbelœving hearts to the Lord, and giue  
everlasting peace to such as call upon him.  
The Saints shall rest in him, and the  
righteous shall rejoyce in the new Jeru-  
salem, which shall glorifie God so:  
ever. Jerusalem shall no more be wasted,  
nor Israel led into captiuitie, because the  
Lord shall be conuersant among men in  
the midst of it, and the holy One of Israel  
shall reigne ower them in lowlinesse and  
pobertie, and hee that belœbeth in him,  
shall certainly reigne in Heauen. Now,  
my Children, feare the Lord, and beware  
of Sathan and his spirits. And draw neare  
to God, and to the angel that excuseth you:  
for hee is the mediator betweene God and  
man, to set peace in Israel. He shall stand  
against the kingdome of the enemye, and  
therefore will the enemye labour to ober-  
throw all that call upon the Lord: for hee  
knoweth, that whensoever Israel decay-  
eth, then shall his enemies kingdome come  
to an end. But the angell shall streng-  
then Israel, that hee come not to an evill  
end. At that time shall Israel depart from  
iniquity

## of Dan.

iniquitie, and the Lord shall visite such as doe his will. In all places of Israel and among the Heathen his name shall be, The Saviour. Therefore my children keepe your selves from all noysome dealings, and put from you wrath, and all untruth. Love truth and mildnesse, and looke what you have heard of your father, deliver it over to your children, that the Father of nations may receive you. For he was soothfast, long suffering, meeke, lowly, and a teacher of Gods law by his owne works. Therefore depart from all unrighteousnesse, that ye may stick to the righteousness of the Lords Law, and burye ye mee by my Father. In saying these things hee kissed them, and slept the sleepe of the World. and his sonnes buried him, laying his bones by Abraham, Isaac and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods law, and estrange themselves from the off-spring and native country of Israel, so came it to passe.

*The Testament of Neptalim, made  
to his children at his death, con-  
cerning goodnesse.*



*Run Neptalims race, but run apace :  
Embrace his goodnesse and trustinesse.  
If your state you see servants to be,  
Then God will you blesse, & give success.*

# The Testament of Neptalim.

**T**HE copy of Neptalims Testa-  
ment, concerning the things  
which hee discoursed at the end of  
his time, in the hundredeth and  
two & thirtieth year of his life. At the com-  
ming of his Childzen together in the se-  
benth moneth, the fourth day of the mo-  
neth, he being yet in good health, comman-  
ded a sumptuous feast and great cheare to  
be prepared. When he awoke in the mor-  
ning from slæpe, because hee was eben at  
deaths doore, hee praised the Lord that had  
strengthened him, and began to speake to  
his childzen in this wise.

My Childzen, giue eare to Neptalim,  
hearken to your Fathers words. I was  
borne of Bilha, and because Rachel dealt  
craftily in putting Bilha to Jacob, in her  
owne stead, and Bilha was delivered  
of mee in Rachels lap, therefore was I  
called Neptalim. And Rachel loved mee  
because I was borne on her lap, and shee  
kissed me when I was a little one, saying:  
God let mee see a brother of thine out of  
mine owne wombe after thee. By rea-  
son whereof, Joseph was like to mee in  
all

His birth.

Why he was  
called Nep-  
talim.

# The Testament

Why Joseph  
was like  
Neptalim.

His family.

The swift-  
ness of Nep-  
talim.  
Gen. 49.

Gods wife-  
dom in crea-  
ting us, live-  
ly let forth.

all things according to Rachels request.  
Now my mother Bilha was the daughter  
of Rotheus, the brother of Debora, Re-  
beccas nurse, and was boyn the selfe same  
day that Rachel was bozne: for Rotheus  
was a Chaldean of Abrahams kindred, a  
worshipper of **G O D**, fræ bozne, and a  
noble man. Whobeit forsomuch as hee  
was taken prisoner, Laban bought him,  
and married him to a bond-woman of  
his, called Eve, who brought him forth a  
sonne, whom hee named Zeliphas, after the  
name of the Castle wherein hee was ta-  
ken. Afterward shee bare Bilha, calling  
her, her new hasty daughter, because she  
was fond of the dug as soone as shee was  
bozne. And because I was as swift of  
foot as a Stag, my father Jacob appoynt-  
ed me to run of all messages and errands,  
and blessed mee by the name of a Stagge.  
For as the potter knoweth what his ves-  
sell shall containe, and tempereth his  
quantity of clay thereafter: so the Lord  
maketh a mans body proportionable to  
the spirit that he will put into it, and fit-  
teth the spirit to the ability of the body, so  
as there is no inequality or oddes be-  
twixt them: for all the Lords creatures  
an

## of Neptalim.

are made by weight, measure, and rule. And as the potter knoweth the use of ebery of them to what things they bee meetest, so the Lord knoweth the body, how far forth it is fit for goodnesse, and when it beginneth inebill. For there is not any Creature reasonable, nor unreasonable, which the Lord knoweth not, for hee hath created all men after his owne image: and as mans strength is, so is his worke, as is his will, so is his worke: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his minde, so is his talke, either of the Law of the Lord, or of the Law of Belial. And looke what diversity is betwene light and darknesse, or betwene sight and hearing, the same diversity is there in man and woman. Neither is it to be said that there is any bitterness in any thing either of the face, or of other like things. For God hath made all things good in their order or degree, hee hath set the ribe twits in the head, and knit the head to the neck, and covered it with haire for his glory. Moreover, hee hath assigned the heart to wisdom, the belly to the abundance of the stomacke, the breast to health,

## The Testament

All things  
must bee  
done in  
time and  
order,  
The reason.

health, the Liver to anger, the gall to bitternesse, the spleene to laughter, the kidneys to craftinesse, the loines to strength, the ribbes to comelinesse, the seed to lustinesse, and so forth. So my children doe all things in order, and in the feare of God, neither doe yee any thing disorderly in scoone, or out of due season. For thou canst not command the eye to heare, neither canst thou doe the workes of light in darknesse. Therefore haſte ye not to marre your doings through covetousnesse, or to beguile your owne ſoules with ſond talke. For by holding your peace with a cleane heart, yee ſhall bee able to keepe the will of God, and to caſt away the will of the devill: the Sunne, Moone and Stars breake not their order, neither breake you Gods Law in the order of your doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks, and ſtones, and ſpirits of errour. But doe you not ſo (my children:) know yee that your onely one God is the Lord in the ſkies, on the earth, in the Sea, and of all creatures, for hee is the maker of them. And be not like Sodome, which altereth the order of her Nature: like



## of Neptalim.

likewise the Watchers altered the order of their nature, and they whom God cursed in the flood, making the earth desolate and fruitlesse for their sakes. My children, I say these things, because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walke in all the wickednesse of Sodome, and the Lord shall bring thraldome upon you, so as you shall serbe your enemies, & bee pinched with all manner of tribulation & pain, till God consume you every one: and when you be made few and small, ye shall turne againe and know the Lord your God, and hee shall bring you againe into your owne land, according to his manifold mercy. And it shall come to passe, that when they shall be come into the countrey of their fathers, they shall forget the Lord againe, and deale wickedly, so as the Lord shall scatter them all ower the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy & righteousness upon all men both far and neer. For in the xl. year of my life, upon mount Olivet, toward the east side of Jerusalem, I saw the Sun and Moone stand still, and behold Isaac my fathers father said to us, Come.

Neptalim  
prophesieth  
the misery  
of his children.

A vision.

## The Testament

hither apace, and ebery one of you take holde, according to his strength, for the Sunne and Moone may bee caught. And wee came running alltogether, and Levi caught holde of the Sunne, and Juda jumping up, caught holde of the Moone, and were both of them lifted up with them. And when as Levi became as the Sunne, a certain young man delibered him twelue boughes of Palme treē, and Juda shined as the Moone, and twelue beames oꝝ raies were vnder his fete, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great hornes, and Eagles wings upon his backe, and wee would haue caught him, but we could not: for Joseph stepping befoze us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: the Assyrians, Medes, Elamites, Gelathites, Caldees and Syrians, shall holde the Scepter of Israel in thraldome: And againe, a seuen moneths after, I saw our father Jacob standing in the sea of Jamma, and us his Sonnes with him. And behold, there came a ship sayling by, full of dyed flesh, without Marber oꝝ Pilot. Upon

## of Nepralim.

Upon the ship was written Jacob: and our  
Father said to us, let us goe into our ship.  
When we were within it, there rose a sore  
tempest, and a mighty gale of winde, and  
our father who held the sterne, flew away  
from us, and then wee being tossed with  
the storme, were carried into the sea, and  
our ship was filled with water, and wea-  
ther-beaten, and torne on all sides. Then  
Joseph fled out in the boat, and we all were  
divided upon twelve boards, and Levi and  
Juda was among us, so were we scattered  
on all coasts, and Levi being clad in sack-  
cloth, prayed unto the Lord for us all. As  
soone as the tempest was allayed, the ship  
came quietly to land, and behold our Fa-  
ther Jacob came, and we rejoyced all to-  
gether with one minde. I told my father  
these two dreames, and he said to me these  
things must bee fulfilled in their time,  
and Israel must indure many things.  
Then said he further to me, I beleeve that  
Joseph is alive, for I see that the Lord  
doth alwayes number him with us. And  
he said, Thou livest my sonne Joseph, but  
yet I see thee not, neither seest thou Jacob  
that begat thee: truly he made us to weep  
at these words of his, and my bowels  
glowed

Remorse of  
conscience  
moveth o-  
pen confes-  
sion.

## The Testament

glowed within mee, to betray unto him that Joseph was solde, but I was affraid of my Brethren. Behold, my sons, I have shewed you the last times, and all things that shall bee done in Israel. You therefore command your children to bee helpefull unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob bee blessed. For by his scepter shall God appeare, and dwell among men upon earth, to save the flocke of Israel, and to gather the righteous from amongst the Heathen. My children if you doe well, both Men and Angels shall praise and blesse you, and God shall bee glorified by you among the Gentiles, the Devil shall flye from you, the beasts shall stand in awe of you, and the Angels shall receiue you. For like as if a man bring up his childe well, the childe giueth and endeoureth alwaies to bee mindfull and thankfull: So of good works there is a good remembrance with God: but as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possesse him, as a peculiar vessel and instrument, and all beasts

By doing  
well, God is  
glorified,  
men blessed,  
and the di-  
vill vanqui-  
shed.

## of Neptalim.

beasts shall obermaſter him, and the Lord ſhal hate him. For the commandements of the law are of two ſorts, and are fulfilled in work. For there is a time for a man to company with his wife, and a time to forbear her, that hee may giue himſelfe to prayer. There are two commandements which breed ſinne, except they be done in their due order, and ſo it is in the reſt of the commandements. Therefore be you wiſe and ſkilfull in the Lord, knowing the order of his commandements, & the lawes of all things, that God may love you. Ha- ving commanded them many other ſuch things, hee prayed them to conueigh his bones to Hebron, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face and dyed. And Neptalims children did all things according as their Father had commanded them.

The

The Testament of *Gad* made to his  
Children at his death, concerning  
hatred.



You that excell in Martiall feats  
Loe Gad, but GO D obey :  
Left in Gads wrath you GO D offend,  
And lose your hoped prey. :

## The Testament of Gad.

**T**he copy of Gads Testament, and of the things that he spake to his children, in the hundred & seuenth yere of his life, saying: I was Ja-

cobs seuenth son, and skilfull and strong, in keeping of sheep. I kept the flockes by night, & when there came any Lyon, Leopard, Wolfe, Beare, or other wilde beast upon our cattell, I ran to it and killed it.

Gad a good  
and valiant  
shepherd.

Joseph also did seede sheepe with us about a thirtie dayes: who being tender, sell sicke by reason of overmuch heate, and went home to Hebron to his father, whom hee lodged by himselfe, because he loved him. And Joseph told our father, that the sons of Bilha wasted his goods at Zilpha, and made habock of them without the knowledge of Juda and Ruben. For he knew that I had rescued a lambe out of a beares mouth, and killed the beare, and that because the lambe could not live (which thing grieved me) we killed it also and ate it. He told our father of it, and our brothers were greatly discontented with his doing, even to the day that hee was sold into Egypt: and the spirit of hatred was in mee, insomuch as I could not finde in my heart to heare Joseph speake, or to see him, because

## The Testament

Gad hated  
Joseph, for  
his com-  
plaining to  
his father.

.. For his  
godly  
dreams.

because hee had rebuked us openly, for eating the lambe without Juda. To be short, he made our father beleebe whatsoeber he told him. But now I acknowledge my sinne, my children, that I was often in minde to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams: Therefore I would have deuoured him, as an Oxe eateth up grasse from the earth. And for that cause I and Juda solde him to the Ismaelites for thirty gildernes, of the which we kept away ten priuily, and shewed the other twenty to our brethren. And so covetousnesse perswaded mee to wish his death. But the God of our Fathers delibered him out of my hands, to the intent I should not do such wickednesse in Israel. And now my children giue eare to the words of truth, that ye may liue righteously, and keepe the law of the highest, and not goe astray through the Spirit of hatred, for that is euill in all mens doings. Whatsoeber another man doth, that doth the hater mislike and abhorre. If one keepe the law of the Lord, he prayseth it not: if one feare the Lord, and deale righte-



## of Gad.

righteously, him hee loveth not, but dis-  
praiseth the truth, hee envyeth him that or-  
dereth his wayes aright, hee imbraceeth  
backbiting, he loveth scornefulnesse: & be-  
cause that hatred hath blinded his minde,  
he doth to his neighbour as wee did to Jo-  
seph: therfore my children keepe your selves  
from hatred, because it committeth wic-  
kednesse even against the Lord; for it will  
not heare the words of Gods commande-  
ment, concerning the loving of a mans  
neighbour, but sinneth spitefully against  
God. If a brother offend, by and by it  
blaseth him abroad, and is hasty to have  
him condemned and killed, or punished for  
his offence. And if the offender bee a ser-  
vant or bondman, it accuseth him to his  
master, and deviseth all means that may  
be to persecute him, and to put him to death  
if it be possible: for hatred worketh with  
spitefulnesse, and is alwaies sorry to heare  
or see men goe forward, or prosper in well  
doing. For like as love beareth good will  
even to the dead, and wisheth them alive,  
and would (if it were possible) stay them  
from death, which are condemned to dye:  
So hatred seeketh to slay the living, and  
deemeth them unworthy of life which have  
offen-

A compa-  
rison.

## The Testament

The proper-  
ty of hatred.

A righteous  
man descri-  
bed.

offended neber so lightly. For the spirit of hatred doth through cancred stowardnesse of heart, worke jointly with Sathan in all things, even to the death and destruction of men. But the spirit of love doth through long sufferance worke with Gods law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darknesse, counting sweet to bee sore, teaching slanderousnesse, war, wrong, and abundance of all mischiese, and finally filling the heart with diabolish poison. My children, I speak these things upon experience, to the intent you should eschew hatred, and sticke to godly love. Righteousnesse driveth out hatred, and lowliness killeth it, for a righteous and lowly person is ashamed to doe wrong, not for feare of rebake, but for conscience sake, because God seeth his intent. He backbiteth no man, because the feare of the highest overcometh hatred: for the feare of the Lord offendeth not, neither will doe any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented,

## of Gad.

ted mee of my dealings toward Joseph.  
For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darknesse, enlighteneth the eyes, giveth knowledge to the minde, and leadeth the soule to salvation. And whatsoever men know not of themselves, that both Repentance teach them. For it brought upon mee the paine of the heart, and if my father Jacobs prayers had not bene, surely I had dyed out of hand. For looke whererein a man sineth, by the same hee is punished. For as much therefore as my heart was mercilesse toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. moneths, that the time of my punishment might fall out even, with the time that I urged the selling of Joseph. Now therefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deede, word, and thought of minde. For before my fathers face I spake mildly of Joseph, but behinde his backe the spirit of hatred darkened my understanding, and tempted my minde to kill him. Therefore love ye one another heartily: and if any of you offend other, tell him

Love consisteth in deede, in word and mind.

## The Testament

him of it gently, drawing out the poyson of hatred, and fostering no deceit in heart. And if the offendor conesse it, and bee sorry for it, giue it him : and if hee deny it, stribe not with him, lest hee fall to swearing, and so siane double. Let no stranger heare you uttering one anothers secrets in variance, lest hee turne to bee your ill-willer, and worke some great mischefe against you. For he will talke guilefully with thee, and undermine thee to doe thee a shrewd turne, taking his poyson at thine owne hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thee, but honour thee, and feare thee, and be in quiet. But if he be unshamefast, and abide by his naughtinesse, then refer the reuengement of it to God with all thy heart. If another man prosper more than thou, bee not grieved at it, but pray for him, that hee may haue perfect prosperity. For peradventure it may bee to your owne benefit. And if he bee exalted more and more, enble him not, but remember that all flesh shall die : and praise God for it, who giueth good and profitable things

Envie no  
mans prof-  
perity.

I It may be  
perchance  
to your pro-  
fit.

## of Gad.

things to all men. Seeke the Lords iudgements, and so thy mind shall let him alone and bee in quiet. Now, if a man bee entred by ebill meanes, as Esau my fathers brother was, enbie him not: for in so doing yee controule the Lord, who either taketh away his benefites from the wicked, or leaveth them still to the repentant, or else reserbeth them in the unrepentant to their endlesse punishment. For the poore <sup>A poore man how he is rich.</sup> man habing sufficient of all things, giveth thanks unto the Lord, and is entred of all men, because men with him no harme. Therefore (my children) alway with hatred out of your hearts, and love one another with a right meaning minde. Also will you your children to honour Levi and Juda, for out of them shall the Lord make <sup>A prophecy of Christ.</sup> the Saviours of Israel to come. I know that in the end your children shall depart from them, and walke in all manner of mischief, naughtinesse and corruption before the Lord. And after a little pausing he said againe: My Sons, heare me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five yers they carried him thence, and laid him with his fathers in Hebron.

The

The Teltament of *Aſer*, made to  
his Children at his death, concerning  
two faces of vice and vertue. ¶



*Two wayes ſaith Aſer, are prepar'd  
for men : the one for joy ;  
The laſt for death. The firſt is beſt :  
but this breeds ſore annoy.*

# The Testament of Aser.

**T**HE Copy of Aser his Testa-  
ment, and of the things that  
hee spake to his Children in  
the 120. yeare of his life ; be-  
ing still in health, hee said unto them : *Two wayes  
for a man  
to walke in* Pée  
children of Aser, harken unto your father,  
& I will shew you all things that are right  
before the Lord. The Lord hath giben  
two wayes unto the Sonnes of men,  
two mindes, two doings, two places, and  
two ends : and therefore all wayes may  
be one ; yea, though they be contraries, as  
are the wates of good and evill. Also there  
are two minds in our breaſts, *Two minds  
in a man, of  
good and  
evill.* which doe  
mobe us either to honesty or dishonesty.  
Therefore if a man bee ledde to goodnesse,  
all his doings are occupied about righte-  
ousnesse : and if that hee doe any thing a-  
miſſe, by and by hee repenteth him : for in  
as much as his mind is bent unto righte-  
ousnesse, hee putteth away naughtinesse,  
and out of hand amendeth his misdeedes,  
and correcteth the corruptions of his mind.  
But if his minde incline unto evill, all  
his doings tend unto naughtinesse, in so  
much that hee thrusteth away the good,  
and taketh unto him the bad, because he  
is

## The Testament

is under the dominion of Belial: and if hee doe any good thing, hee turneth the same unto evill. For if hee begin to doe any good, he bringeth the end of his doings to an evill worke, because the treasure of his heart is infected with the venom of a dibellish and mischievous Spirit: and therefore the evill overmastereth the good in his minde, and bringeth the end of the thing to naughtinesse. Some man sheweth compassion upon him that serveth his turne in naughtinesse, that man hath two faces, and that deede of his is starke lewdnesse. Another man loveth ungraciousnesse, and he is lewd likewise: and although he could finde in his heart to die for the compassing of his evill, yet it is manifest that hee is double faced, and his doing is altogether starke naught. For his love being but lewdnesse, doth as it were cloake his evill with a good Name, whereas the drift of his doings tendeth unto a wicked end. Another stealeth, doth open wrong, pillet and pollet, is covetous, and pitieth not the poore. He also hath a double face, and all this is starke naught: for in being niggardly towards his neighbour, he provoketh Gods wrath

Divers sorts  
of double  
faces.

The covetous mans  
wickednesse  
described.



## of Aser.

wrath, and denpeth the highest, in not pitying the poore. Hee despiseth and spiteth the Lord, which is the Commander of the Law: he suffereth not the poore to rest, he defileth his owne soule to make his body gay, hee killeth many, and pitieth few: this is the part of a double faced person. Another committeth whoredome and fornication, or bereth many men piteously with his power and riches, and yet abstaineth from meates: his fast is naught, for hee doth the Commandements with an evil conscience, and that is a double faced dealing, which is altogether naught. Such manner of folke are right swine, and Hares, for they seeme to be halfe cleane: but in very deed they be utterly uncleane. You therefore, my children, become not like them, neither beare you in one hood two faces, the one of goodnesse, and the other of naughtinesse, but sticke alonely unto goodnesse: for in goodnesse doth God rest, & men like well of it. Shun naughtinesse, and kill the devill in your good works: for they that are double faced, serbe not God, but their owne lusts, because they seeke to please Belial, and such as are like themselves. Now, though plaine dealing men

God abideth with the plaine dealer.

## The Testament

The prepo-  
sterous  
judgement  
of the world  
makes not  
good or bad

Other kinds  
of double fa-  
ced men.

and such as pretend but one face are ta-  
ken for offenders at the hands of such as  
beare two faces, yet are they righteous  
before GOD. For many in killing  
wicked persons, doe two workes at once,  
namely, good by evill : but indeed, the  
whole worke is good, because that he which  
hath rooted out the evill, hath destroyed it.  
Some man hating his neighbour, mer-  
cifully blameth him for his adhoutrie,  
or theft, such a one is double faced : but  
yet is the whole worke good, because hee  
followeth the Lords example, not re-  
spectting what seemeth good, when it is e-  
vill in deeds. Another will not make  
merry with riotors, lest hee should bee  
stained by them, and defile his owne soule.  
This man also is double faced, but yet  
are all his doings good, and he is like a Roe  
or a Stagge, which in a common wilde  
heard, seem to bee uncleane, and yet are all  
together cleane, because hee walked in the  
zeale of the Lord, shunning and hating  
those whom God willeth to bee shunned,  
in his Commandements, and so killeth  
he evill with wel-doing. See therefore my  
Sonnes, how there are two in all things,  
one against the other, and the one hidden  
under

## of Aser.

under the other. Death succēdeth to life,  
shame to glory, night to day, and darke-  
nesse unto light. All righteous things  
are under light and life, and therefore doth  
eternall life overmaster death. It is not  
to bee sayd that truth is untruth, righte-  
ousnesse unrighteousnesse, or right wrong,  
because that as all things are under God,  
so all truth is under light. I have practi-  
sed all these things in my life, and not  
strayed from the truth of the Lord, but  
sought out the Commandements of the  
Highest, to the uttermost of my power,  
and walked with one face in goodnesse.  
Take heed therefore, my Children, to the  
Lords Commandements, and follow the  
truth with one single face. For they that  
are double faced, shall be double punished:  
The spirit of error hateth the man that  
fighteth against it. Keep the Law of the  
Lord, and regard not evill that seemeth  
good, but have an eye to the thing that  
is good indeed, and keepe the same, retur-  
ning to the Lord in all his Commande-  
ments, and resting upon him: for the  
ends whereat men doe ayme, doe shew  
their righteousnesse. And know the An-  
gels of the Lord from the Angels of  
Sathan.

After his  
righteous  
living.

Double fa-  
ced, double  
punished.

## The Testament

Sathan. For if yee cleave to wicked spirits, your soules shall be tormented of the wicked Spirit whom yee serve, in wicked lusts and workes. But if yee quietly and cherefully acquaint your selves with the Angell of Peace, he shall comfort you in your life time. My children, become not like the Sodomites, which knew not the Angell, and perished for ever. For I am sure that you shall sinne, and bee delivered into the hands of your enemies, your land shall be laid waste, and your selves shall be scattered into the foure corners of the earth, and bee despised as unprofitable water in your dispersing abroad, untill the highest do visite the earth eating and drinking as a man with men, and breaking the serpents head in pieces without noyse. Wee shall save Israel, and all the Heathen by water, being **G O D** hidden in man. Therefore tell your children these things, that they neglect not Gods Law written in the tables of heaben. For the time will come, that they shall gibe no credit to the Law of the Lord. And you falling unto naughtinesse, shall deale wickedly against God, giving no heed to his Law, but unto mens commandements. For this cause shall

A prophecy  
of Christ  
his huma-  
nity.

## of Aser.

shall yee bee scattered abroad, as my Bre-  
thers Gad and Dan, which were not ac-  
quainted with their owne countrey, tribe  
and tongue. Nevertheless the Lord shall  
gather you together againe in faith, for  
the hope of his mercy, for Abraham, I-  
saac and Jacobs sake. When hee had so  
said, he commanded them to bury him in  
Hebron. And he died, sleeping a good sleepe,  
and afterward his sonnes doing as hee had  
willed them, carried him back and buried  
him with his Fathers.



The

The Teltament of *Joseph*, made to  
his *Children* at his death, concerning  
Chastity and Patience.



Let *Joseph* teach thee  
Love and Chastitie :

So shalt thou have  
A long blessed life,  
Voyde of all strife,  
Even to thy grave.

0  
g  
The Testament  
of Joseph.

**M**y Sonnes and my Brethren,  
heare yee Joseph, the welbelo-  
bed of Israel. My children, heare  
your Father. I have known in  
my life Envie and Death, with the which  
my Brethren would have destroyed mee.  
For they hated me, and God loved mee :  
they would have killed mee, and the God  
of my Fathers kept mee : they put me in-  
to a pit, and the most High brought mee  
out againe. I was sold as a bondman, and  
the Lord made me free, and his strong hand  
helped me. I was kept in hunger, and the  
Lord himselſe nourished mee : I was  
left alone, and the Lord comforted mee :  
I was sicke, and the Lord visited mee :  
I was in prison, and the Saviour made  
mee glad : I was fastened in chaines,  
and the Lord unbound mee : Hee plea-  
ded my cause in the accusations of the E-  
gyptians ; and not onely deliuered mee  
from Envie and Decett, but also exal-  
ted mee, insomuch that Putiphar, chiefe  
Steward of Pharaohs house, bid lend  
me lodging, where I was in jeopardy of  
my

Josephs af-  
flictions.

God hel-  
peth in di-  
stress.

## The Testament

my life, by reason of a shamelesse woman,  
which enticed me to doe naughtinesse with  
her, though the flame of holaptuousnesse  
burning about her breast. I was cast in  
prison for her: I was beaten and mocked  
for her, yet the Lord caused the keeper of  
the Prison to bee moved with mercy to-  
wards mee. He forsaketh not them that  
feare him, neither in darkenesse, neither  
in bonds, neither in tribulations, or ne-  
cessities. G O D is not ashamed as man,  
neither dreadeth he as men, neither sha-  
keth or shrinketh he for feare as earthly  
men. He is present in all places, & in their  
most grieuous sorrows hee comforteth  
his. He goeth away for a season, to try the  
thoughts of their minde. He found mee  
trusty in ten Temptations: and in e-  
very one I was constant and preserved.  
For sufferance is a great medicine, and  
causeth much goodnesse. How often did the  
Egyptian threaten my death: How often  
was I punished, and yet the woman cal-  
led me again: How often did she threaten  
me to die, because I would not have to doe  
with her: She said unto mee, Thou shalt  
have governance of mee, and all that be  
mine, if thou wilt give thy selfe unto mee,  
and

God never  
forsakes his.

Joseph con-  
stant in ten-  
tations.

Sufferance  
what it is.



## of Ioseph.

and obey my desire, and thou shalt be Lord  
ouer us. But I remembred the words of  
my Father Jacob, and entring into my  
chamber, made my prayer to the Lord, and  
fasted seuen dayes, yet I appeared unto  
the Egyptian, in the selfe same estate of  
body, as if I had liued in pleasures and de-  
lights. For they that fast for **G O D**, re-  
ceiue beauty of face. When I had twine  
giben unto mee, I drunke none : and fa-  
sting three dayes, I tooke my meate dai-  
ly, and gave it to the sicke and needy, and  
early I awoke unto the Lord, and wept  
for Memphetica the Egyptian, because she  
was euermore troubling of mee. Shee  
came unto mee in the night, as though shee  
would haue visited mee. And first truely,  
because shee had neuer a son, shee sained to  
take me as her son. And I prayed to God  
to send her a sonne : untill which time shee  
embraced me, as though I had bene her  
sonne, and I perceiued not the cause. And  
for a conclausion, shee drew mee to haue  
done fornication with her, and I remem-  
bring my selfe, was sorrowfull to the death.  
And when shee was gone out, I came to  
my selfe, and sorrowed many dayes : for I  
perceiued her deceit and error. And I  
spake

A present  
medicine in  
tempration.

Not from  
meat, but  
from wan-  
ton fare.

A crafty  
practice of  
a woman.

# The Testament

Flattery the  
diuels sweet  
bait.

A token of  
a zealous  
heart,

Hypocrites  
are of all re-  
ligions for  
lucre.

Double fa-  
ced men  
God abhor-  
reth.

spake unto her the words of the most high  
God, if peradventure she might bee tur-  
ned away from her pernicious conceit-  
scence. Many times as to a holy man  
she spake flattering words to mee, not  
without deceit, lauding my chastitie be-  
fore her Husband, which would utterly  
have destroyed mee: both manifestly and  
secretly she said unto mee, Feare not my  
Husband, for he is perswaded of thy cha-  
stitie. For if so bee that any man shewed  
him of thee and mee, hee would not believe  
it. For because of this thing, I covered  
mee with sackcloth, and layd mee flat up-  
on the Earth, and prayed unto Almight-  
ty God, that he would deliuer me from this  
woman of Egypt. When shee could doe  
nothing this way, shee came unto me a-  
gaine armed with other reasons: that is  
to say, that shee would faine learne the  
word of God of mee, and began to speake  
after this manner. If thou wilt have mee  
to forsake mine Idols, follow my desire, &  
I will perswade my husband the Egyp-  
tian to goe from his Idolatry, and we shall  
walke in the law of thy God. I made an-  
swer to these things: **G D D** will have  
none to worship him with uncleannesse,  
net-

## of Joseph.

neither hath hee any pleasure in adulterers. And she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed that God might deliuer mee from her. Againe at another time, Shee said unto mee: If thou wilt not doe adultery with mee, I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman I pray thee bee ashamed of these things before GOD, and feare God, and doe thou not such an abominable thing: Neither despaire utterly, that thou drowne not thy selfe in thine owne evill: for if thou goe about it, I shall utter and declare the thoughts of thine iniquity. Shee fearing these things, prayed mee that I would not betray her naughtinesse, and so departed. Yet againe, shee went about to beguile mee with gifts, sending unto mee all things that men have need of, and she sent me meat strewed about with incantment: and as the Canuch brought it in, I beheld and saw a terrible fellow giving mee a sword with the dish, and I perceived that shee went about to deceibe mee. And when hee was gone, I wept, and touched not that meat,

Note the  
fruit of lust.

## The Testament

Joseph did  
first monish,  
and not pro-  
claime.

The Name  
of God, and  
feare of in-  
famy, prick-  
eth the con-  
science.  
Note this.

no; any other of her sending, so; a good  
while after. A day after that, she came to  
me and said, What is the matter that thou  
hast not eaten of the meat? And I sayd  
unto her, because thou hast poysoned it:  
Therefore thou shalt know that I will  
not come unto idols, but onely unto God.  
Now understand therefore, that the God  
of my Father by his Angel, hath shewed  
thy mischiefe unto mee, and I have kept  
the meate to thy shame, if perchance thou  
mightest repent, or learne that the malice  
of wicked doers preballeth not against  
them that worship the Lord in chastitie.  
And I tooke and did eate before her, say-  
ing: The God of my fathers, and the An-  
gel of Abraham shall bee with mee, and  
then she fell downe at my feete and wept.  
Then lifting her up, I exhorted her ma-  
ny wayes, and she promised unto mee  
that she would never doe such iniquity af-  
ter that day. Yet because her heart was  
mourning, and did burne toward mee in  
adultery, with sighes, comming from  
the depth of her stomacke, she cast downe  
her countenance. The Egyptian her hus-  
band perceiuing her, sayd, wherefore hol-  
dest thou downe thy face? she answered,

## of Joseph.

I am even sorrowfull at the heart : and  
hee comforted her that was not sicke : yet  
again she entred in to me (her Husband  
being without) and said , I am strangled  
or choaked : either I will breake my neck,  
or else drowne my selfe , without thou  
wilt obey mee. And I perceyving that the  
Spirit of Belial troubled and vexed her ,  
prayed unto the Lord my God, and sayd  
thus : Wherefore art thou vexed and trou-  
bled, all blinde in sinne ? Remember thy  
selfe, for if thou do kill thy selfe, the concu-  
bine of thy husband called Sechon, enby-  
ing thee, shall beat thy children, and destroy  
the memory of thee from the earth. And  
she said unto mee : Have done, have done,  
I perceibe that yet thou hast some care  
for me : I have even enough that thou re-  
sendest my life, and my childrens. I have  
good hope in time to come, that I shall ob-  
taine my wished desire. And shee percei-  
ved not that for the love of my Lord God  
I said so, and not for her sake. What soe-  
ver he be that followeth the concupiscence  
of his most filthy and pernicious desire, is  
made servant unto the same, as this wo-  
man was. And if he heare any good thing  
in the passion wherein he is overcome, hee  
draweth

## The Testament

A remedy a-  
gain't temp-  
tation.

draueth the same to his pernicious or fil-  
thy desire. I say unto you, my Sons, that  
it was about sixe of the clocke when shee  
went from me, and I fell upon my knees,  
praying to God all that day, with the night  
following. And about the break of the day,  
I arose weeping, that I might once be de-  
liberated from this Egyptian woman. Fi-  
nally, she caught me fast by the garment,  
drawing me to have gone to bed with her.  
Then perceiuing that shee wared madde,  
and that violently, and with strength shee  
held my clothes, I let my clothes slip from  
me, and fled away.

Note a sub-  
tle woman.

Then shee complained to her husband  
of me, which put me in prison in the Kings  
house. The day following after, I was  
sore beaten and cast in prison. And when  
I lay bound in fetters, this Egyptian  
woman wared sicke for sorrow, and har-  
kened how I lauded G O D, being in a  
house of Darkenesse. For I rejoycing,  
with a glad voyce glorified my God ones-  
ly that by such occasion I was deliberated  
from the Egyptian Woman. Yet she left  
not to stand harkning, and said, Have done,  
and take the offer which I put unto thee,  
and fulfill my desire; and I will deliuer  
thee

## of Ioseph.

from thy Bond, and bring thee out from  
the darknesse: but all that could perswade  
mee nothing, insomuch that in thought I  
was not inclined to any desire of her. For  
God loveth him better which fasteth in  
chastitie being in a prison of darknesse,  
than him which taketh his pleasure with  
voluptuousnesse in a chamber of honour &  
riches. For if a man live in chastity, and  
desire glozy (if God perceiue it to be expe-  
dient for him) he giveth it unto him, as hee  
hath done unto mee. Many times as  
though she had bene sicke, shee descended  
unto me unlooked for, and heard the voyce  
of my praying, and stood the more still.  
But when I heard her sigh, I held my  
peace, for in her house she stripped her selfe  
naked, breasts, legges and armes, where-  
by shee might have kindled mee into the  
lobe of her. For shee was very faire, and  
gloriously adorned to have deceiued mee,  
but God kept me from her works. There-  
fore my Sonnes, behold what sufferance  
with prayer and fasting doth. And there-  
fore if you love sobernesse and chastity in  
Sufferance and Humility of the heart, the  
Lord shall dwell in you, for hee loveth so-  
briety: and when the most High doth  
dwell

Iosephs Con-  
gular cha-  
stite.

A property  
of a Harlot.

The commo-  
dity of pray-  
er and suffe-  
rance.

## The Testament

dwel in a man, although hee chance to fall into envie, or into bondage, or slander, the Lord which dwelleth in him, will for his chastitie, not onely deliver him, but also exalt him, and glorifie him as he hath done me, for he is alwayes with him in word, in deed and thought.

Josephs  
lowlinesse  
in prosperi-  
tie.

My Children, ye know well how my Father did love me, and yet I was never the prouder therof in my heart. For though I was a Childe, I had ever the feare of God in my mind. When I grew unto age, I moderated my selfe, and honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelies to know my stocke and kindred, how I was the sonne of Jacob, a man of great strength and power. Therefore have you in your deedes the feare of God, and honour your Brethren, for all men that obserbe the Law of God, are loved of him. Then I came with the Ishmaelites to a certaine place called Indoeple, and they demanded of mee what I was: and I sayd (because I would not reprove my brethren) that I was one of their household Slaves. Then sayd the chiefe of them, thou art no slave: for thy counte



## of Joseph.

countenance doth shew thee what thou art. And he threatened mee unto the death, yet for all that, I said againe I was their slave. But when wee came into Egypt, they began to strive who should have mee for the money that was payd: and they agreed that I should abide in Egypt with a Merchant of their faculty, untill such time as they had made their Merchandise, and returned againe: and God gave mee grace in the sight of the Merchant, that hee gave mee the charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of gold and silver, and I was with him three moneths and five dayes. In this time passed by Memphis, the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her husband of the Merchant which was made rich in the hand of a young man being an Hebrew, and shee said they had stolne him out of the land of Canaan. Therefore do now judgment upon him, and take the young man to be your steward, & the God of the Hebrewes shall blesse you, for grace from heaven is in him. Putiphar her husband perswaded with these words,

An amiable  
countenance  
a token of a  
liberal mind

A covetous  
heart like  
Ahab.

## The Testament

caused the Merchant to bee sent for, and sayd unto him : What doe I heare of thee, that stealest soules out of the Land of the Hebrewes. in selling of Children? The Merchant fell downe upon his knees, and prayed him, saying: I beseech thee Lord shew me, for I know not what thou saiest. Hee answered againe, Where gatest thou this Hebrew childe? And hee said, the Ishmaelites left him with mee, untill they came this way againe. When he had said so, Putiphar said, bring the young man hither: and I being brought in, did reverence to the Prince of the Eunuches, for hee was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and hee had wife, children and concubines. And when hee had taken me apart, he said, art thou bond, or art thou free? I answered, bond. And hee sayd unto mee, whose bondman art thou? I answered him, the Ishmaelites. And hee said againe unto me: how came it to passe that thou wast made their bondman? And I said: for they bought mee in the Land of Canaan: yet he did not beleebe me, saying: Truly thou lyest, and commanded mee to bee beaten. Memphitica his Wiffe spied mee beaten,  
at

## of Joseph.

at a window, and sent unto her Husband, saying : thy iudgement is unjust, for thou dost punish wrongfully the young man that is stolne. But because I changed not my words, yet againe was I beaten, and commanded to be kept at his commandement, till such time as my masters came.

A token of mercy, if it were not for an ill end.

And his wife said unto him ; Wherefore doe yee keep in captiuitie the noble childe : it were more almes to let him goe, and to beat you. Shee would faine haue spied me in desire of sinne, and I knew nothing of this. Hee sayd againe to Memphitica, it is not honest among the Egyptians, to take away another mans gods before hee shew him of it. Hee said that of the Merchant and of mee, when I should be imprisoned. After that, xxiij. dayes the Ishmaelites came, and they hearing that Jacob my Father was heable for mee, sayd unto me, Wherefore is it that thou saidst thou wast a bondman and now wee know that thou art the sonne of a great man in the land of Canaan, and thy father sorroweth for thee in sackcloth : Then I would faine haue wept, yet I refrained my selfe for shaming of my brethren, and said, I know it not, for I am a bondman. Then

Note a flattering woman.

A good nature.

## The Testament

they tooke counsell amongst themselves, whither or to whom they might sell mee, lest I should bee found in their hands, for they feared Jacob lest he should be reuenged of them: for they had heard that hee was mighty both to God and man. Then said the Merchant to them, redēme him now from the judgment of Putiphar: they hearing this, went & asked for me, saying: that they had bought me for mony, and hee delibered me. Memphitica spake unto her husband to buy mee, for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired to buy me, and when hee could not bargain with them, he returned & shewed his Lady that they asked a great price for the childe: she sent againe another Eunuch, saying; although they aske two besaunces of gold, see that thou spare not for money, but buy the child and bring him to me. He paid 80. golden crownes for me, & sayd to his Lady that hee paid 100. and I perceiuing this, held my peace, lest the Eunuch should haue bene searched. Behold, my sonnes, what I haue sustained: love one of you another, and with continuance cast out from among you deceitfull mindes, for God delighteth

Thus the  
righteous  
are bought  
and sold.

## of Joseph.

lighteth in the concord of brethren, & hath pleasure also in the love and choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave them their money, & never gave reproach unto them, but comforted them, and after the death of Jacob, I loved them more abundantly, and all that ever he commanded me, I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause, for all that was in my power, I gave them. Their children were reputed to mee as mine owne, and mine owne children as their servants. Their life was my life, and their sorrow was my sorrow, and all their infirmities or disease was mine: my land was their land, my counsell was the counsell of them, and I never exalted my selfe above them in pride for mine owne worldly glory, but was amongst them as one of the least. Therefore, my sons, if ye walk in the Commandements of the Lord, the Lord shall exalt you and blesse you in riches perpetuall. And if any man will doe evil to you, with meekenesse looke that ye pray for him, and God shall deliver you from all evil. Now behold and see that for my long sufferance, the Daughter of my

Concord  
betweene  
brethren  
pleaseth  
God.

Josephs  
mercifull  
heart declar-  
ed.

A promise  
for them that  
pray for  
their ene-  
mies.

# The Testament

God provi-  
deth for his  
elect.

Josephs  
dremes.

Christ pro-  
phesied.

my Lord was giben me to wife, and there was giben to mee with her an hundred talents of Gold, for God made them to serbe me, and gabe me beauty that I should be as a flower aboue them that were faire in Israel, and hee kept mee unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dremes I have seene, my childezen now heare. There were xii. Varts feeding, and nine were diuided abroad in the earth: also I saw how that of Juda was a Virgine bozne, habing a white silken robe, and of her came forth an immaculate Lambe: And on the left hand of the said Lambe, was as it were a Lyon, and all Beasts made against him, and the Lambe overcame them, and trode them under his feet, and in him joyed the Angels, the men and all the earth. These things shall come to passe in their time, that is to say, in the latter dayes. Therefore my Sons, keep the commandement of the Lord, and honour Juda and Levi. For of them, to you shall spring the Lambe of God, which by his grace shall preserve all Gentiles and Israel. The Kingdome of him is a Kingdome eternall, which shall never passe. For  
my

## of Joseph.

my kingdome shall bee ended in you, as the keeping of an Orchard, for after the harvest it shall appeare no more. I know right well that after my death, the Egyptians shall trouble you: but God shall revenge you and bring you to the promised Land which he sware to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darknesse with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the valley, near unto Rachel, bury her. When hee had said these words, he stretched forth his feet and slept the sleepe of all the World. Then they embalm'd him with spices, putting him in a chest in Egypt, after hee had lived 110. yeares, who saw Ephraims Children unto the third generation. For unto Machir the sonne of Manasses, were children borne on Josephs knees. After this all they of Israel bewailed him, and all the Egyptians with great mourning. For he had compassion of Egypt, as of his owne proper members, and assisted them both with his labour and counsell, and did them good at all times and seasons.

The

God pro  
deth for  
Elect.

*The Testament of Benjamin, made  
to his Children at his death, concer-  
ning a cleane minde.*



*Lo what true faithfull love doth mean,  
all you that lovers be.  
It is in heart and not in lust,  
as here you plainly see.*



## The Testament of Benjamin.

**T**he Cope of Benjamins words,  
which he uttered to his Children,  
being of the age of an hun-  
dredth and twenty yeares. Hee  
kissed them and sayd: As Isaac was borne  
in the hundredth yeare of Abraham, so  
was I in the hundredth yeare of Jacob:  
and because Rachel dyed at my birth,  
I sucked her bondwoman Bilha. For  
after that Rachel had borne Ioseph,  
shee was barren twelue yeares. And  
when shee had prayed to the Lord in  
those twelue yeares, shee conceived  
and bare mee: for my Father loved Ra-  
chel exceedingly, and wished to see two  
Sonne by her, and therefore I was cal-  
led Benjamin, that is to say, the Sonne  
of my dayes, or the son of my sorrow, be-  
cause my mother dyed in the birth of mee.  
When I came first into Egypt, and that  
my brother Ioseph knew mee, he said to  
mee: What said they to my Father,  
when they had sold mee? I answered:  
they stained thy Coate with bloud, and  
bringing it to him, sayd: See if this bee  
thy sonnes coate or no. And my Brother  
also said unto mee: Cruely when the  
Ishmaelites

Benjamin  
what it sig-  
nifieth.

## The Testament.

Josephs di-  
stres is reu-  
ged by God.

Temptation  
shall not o-  
vercome  
them that  
feare the  
Lord.

Ishmaelites tooke mee, one of them strips  
ping mee out of my coate, gabe mee a thin  
shirt to put on, and lashing me with a whip,  
bade me run. And as he went aside to hide  
my garment, a Lyon met him, and flue  
him, and so his partners being affraid, sold  
mee to their fellows. You therefore, my  
Children, love the God of heaben, and o-  
bey his commandements, following that  
good and holy man Joseph, and let your  
minde be set upon goodnesse, as yee know  
that mine hath bene. Hee that hath a good  
minde, looketh rightly upon all things.  
Fear God and love your neighbours, and  
then although the spirit of Belial tempt  
you to all naughtinesse to trouble you, yet  
shall it not get the uppermost hand of you,  
no more than it did of my brother Joseph.  
How many folke would have killed him,  
and yet God still defended him: For hee  
that feareth God and loveth his neighbor,  
cannot bee wounded of the avery Spirit  
Belial: and hee that is shielded with the  
feare of the Lord, is safe from harme, both  
of man & beast, and cannot bee overcome,  
because hee is helped by the love of God,  
which he hath towards his neighbour: for  
Joseph besought our father Jacob to pray  
for

## of Benjamin.

for my brethren to the Lord, that he would  
not lay unto their charges the mischief  
that they had devised against him. Where-  
at Jacob cryed out, O sonne Joseph, thou  
hast overcome my heart. And therewith-  
all embracing him, hee kissed him two  
houres together, and said: In thee shall the  
prophecies of Heaven be resembled to the  
fall, concerning the Lambe of God, and  
Saviour of the world, that the unspotted  
shall bee delivered for the wicked doers,  
and hee that is without sinne, shall die for  
the sinners in the blood of his testament,  
to the salvation both of the Gentiles, and  
of Israel, and hee shall dash Belial and all  
his servants. My Children, looke upon  
the end of that good man, and follow his  
mercifullnesse with a good minde, that you  
also may have a Crowne of glory upon  
your heads. A good man hath not a darke  
eye, for hee is mercifull and pittifull to all  
men, yea though they bee sinners and have  
devised mischief against him: and hee that  
doth good, overcome the evill, 1 by the  
defence of goodnesse: and loveth, 2 the  
righteous as his owne soule. If another  
man bee honoured, hee 3 enviceth it not:  
if a man be enriched it grieveeth him not:

Joseph a  
right figure  
of Jesus  
Christ.

A good man;

1 Overcome  
the evill.  
2 Loveth the  
righteous.

3 Enviceth  
not.

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# The Testament

4 Praiseth  
the valiant.

5 Defendeth  
him that fea-  
reth God.

6 Admoni-  
sheth the  
sinner.

7 Pitieth  
the poore.  
The exam-  
ple of a god-  
ly man con-  
verteth sin-  
ners.

If a man be strong 4 or valiant, hee pray-  
seth him, and beleebing him also to bee  
chaste, hee defendeth 5 him that hath the  
feare of God. He worketh together with  
him that loveth God, and if a man forsake  
the 6 Almighty, hee warneth him to re-  
turne againe. Whosoever hath the grace  
of a good spirit, him doth hee love as his  
owne life. He 7 pityeth the poore, succou-  
reth the weake, and praiseth and honou-  
reth God. My children, if yee have a good  
mind, evill men shall stand in awe of you,  
and unthrifts shall for very shame be con-  
verted to goodnesse. So that covetous  
men shall not only depart from their nig-  
gardinesse, but also give of their abun-  
dance to the needy. If yee bee good doers,  
both unclean spirits shall flee from you,  
and shrewd beasts shall shun for feare of  
you. For where the regard of good works  
is in the minde, there darkenesse flyeth a-  
way. For if hee doe wrong to any holy  
man, he is sorry for it: And if a holy man  
receiue wrong, hee pitieth the doer, and  
putteth it up with silence. And if any man  
betray a righteous soule, and the righte-  
ous pray for his betrayer, the betrayer is  
not a little disgraced, and the righteous  
becometh

## of Benjamin.

becommeth much more notable after word,  
as did my Brother Joseph. The guile-  
full spirit of Belial hath no power over a  
good mans mind: for the Angel of peace  
guideth his soule. He looketh not affecti-  
onately upon corruptible things, he re-  
sisteth together riches in the desire of vana-  
tytousnesse. He is not delighted with  
pleasures. He grievebeth not his neighbour,  
hee suffereth not himselfe with meate, nei-  
ther wandreth he in the pride of his eyes:  
For the Lord is his portion. He taketh  
no glory for giving good counsell: he pas-  
seth not how men dishonour him, neither  
can he skil in any fraude or guile, untruth,  
strife, or slanderousnesse: for the Lord  
dwelleth in him, and enlighteneth his  
mind, and hee rejoyceth before all men in a  
good time. A good minde hath not two  
tongues; one to blesse with, and another  
to curse with: one to slander with, and an-  
other to honour with: one of sorrow, and  
another of joy: one of quietnesse, and an-  
other of trouble: one of dissimulation,  
and another of truth: one of poverty, and  
another of riches: but it hath one only dis-  
position pure and uncorrupt towards all.  
It hath no double sight or double hearing:

The proper-  
ties of a  
righteous  
man.

For

## The Testament

For in all things that hee doth, speaketh, or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his minde, that hee may not bee found faulty before God and man. But all the workes of Belial are double and utterly voids of simplicitie. Wherefore my children shun the naughtinesse of Belial: for at the first hee delighteth those that obey him, but in the end hee is a sword, and the father of seven mischieses. For when the minde hath once conceibed by Belial, it bringeth forth, first envie, secondly desperatenesse, thirdly sorow, fourthly bondage, fifthly needinesse, sixthly troublesomnesse, seventhly desolation: and for that cause was Cain tormented with seven punishments by G M D, for in seven yeares together God brought every yeare a new plague upon Cain. Two hundred yeares he suffered, and in the nine hundred yeare, the earth was made desolate with the Flood, for his righteous brother Abels sake. In seven hundred yeares is Cain judged, and Lamech in seventie times seven: for they that are like Cain in spightfulnes and hatred towards their Brethren, shall bee punished with the same punishment for ever,

Disobedi-  
ence the fa-  
ther of seven  
mischieses.

1 Envie.

2 Despera-  
tion.

3 Sorrow.

4 Bondage.

5 Needines.

6 Trouble.

7 Desolati-  
on.

An example  
of Cain.

## of Benjamin.

eder, as he was. Therefore my children,  
eschew malice, enble, and hatred towards  
your brethren, and cleave to goodnesse and  
lovingnesse. Hee that hath a minde cleane  
in love, looketh not upon a woman in way  
of lechery. For hee hath no defiling in his  
heart, because the spirit of the Lord resteth  
in him. For as the Sunne is not defiled  
by shining upon a puddle or dunghill, but  
doth rather dry up and drive away the  
stinke: even so a pure minde scribeth a-  
gainst the uncleannesse of the earth, and  
overcommeth it, but is not defiled it selfe.  
And I perceiue by the sayings of the  
righteous Enoch, that there shall bee evil  
deeds among you. For ye shall defile your  
selues with the fornication of Sodome,  
and perish all save a few, and multiply  
inordinate lusts in Women, and the  
reigne of the Lord shall not be among you,  
for hee shall take it away suddenly. Ne-  
verthelesse the Lords Temple shall bee  
made in our portion, & it shall bee glorious  
among you. For the Lord himselfe shall  
take the Kingdome upon him, and the  
twelve Tribes shall be gathered together  
there, and all Nations shall resort thither,  
untill the most High send his salbatton.

An apt si-  
militude to  
a mind resis-  
ting sinnes.

A propheet  
of the nati-  
vity of  
Christ.

## The Testament

Of his passion.

Math. 27.  
Of the coming of the  
holy Spirit.

Of his ascension.

in the visitation of his onely begotten. And hee shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and hee lifted up upon a piece of timber. And the velle of the Temple shall hee rent asunder, and the Spirit of the Lord shall come downe upon the Gentiles, poured out as fire: and rising up from the grave, hee shall ascend from earth to Heaven. He shall remember how base he hath beene upon earth, and how glorious he is in heaven. When Joseph was in Egypt, I longed to see his person, and the forme of his countenance. And through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall dye. Wherefore deale ebery of you truely and rightfully with his neighbour, worke yee iustly and faithfully, and keepe ye the law and commandement of the Lord: for that doe I teach you in stead of all Inheritance: And give you the same to your Children for an eberlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Keepe the Lords commandments till



## of Benjamin.

till hee reveale his saving health unto all nations. Then shall yee see Enoch, Noe, Sem, Abraham, Isaac, and Jacob, rising at his right hand with ioyfulnesse. Then shall wee rise also every of us to his owne Scepter, worshipping the King of heaven which appeared on earth in the base shape of man. As many as beleve in him, shall reioyce with him at that time. And all these shall rise againe to glory, and the residue unto shame. And the Lord shall first of all iudge Israel for the unrighteousnesse committed against him, because they beleved not in God that came in the flesh to deliver. Then shall hee iudge all Nations as many as beleved not in him when he appeared upon earth, and hee shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the Inheritance of the Children, because they feared not God. But if you walke in holinesse before the Lord, yee shall dwell in Hope againe in me. And all Israel shall be gathered to the Lord, and I shall no more be called a ravning Wolfe, for

A prophecy  
of the last  
comming  
of Christ.  
The resurre-  
ction and  
judgement  
described.

## The Testament

A Prophecy  
of the nati-  
vity of  
Christ.

Christ de-  
scribed.

Christ wi-  
peth away  
our finnes.

your Robberies sakes, but I shall be cal-  
led the Lords Workeman, which giveth  
foode unto such as doe good. And in my  
seed shall bee raised up the Beloved of  
the Lord, whose voice shall bee heard upon  
the earth, and hee shall give new know-  
ledge, and enlighten all Nations with the  
light of understanding, and shall come up  
to save Israel. Hee shall take from them as  
a Wolfe, and give to the Synagogue of  
the Gentiles, and continue in the Syna-  
gogue of the Gentiles to the worlds end.  
He shall be among their Princes as musi-  
call melody in the mouthes of all men, and  
his doings and sayings shall be written in  
holy booke. Hee shall be the Lords Dear-  
ling for evermore. And as concerning him,  
my Father Jacob taught me, saying: He  
shall amend the defaults of thy Tribe. And  
when he had ended these sayings, he com-  
manded his children to carry his bones out  
of Egypt, and to bury them in Hebron, by  
his Fathers. So Benjamin dyed a hun-  
dredth and five and twenty yeares old in a  
good age, and they put him in a Coffin, and  
in the fourescore and eleventh year before  
the departure of the Israelites out of E-  
gypt, they & their brethren conveyed their  
Fathers

## of Benjamin.

Fathers bones pribly againe into the  
Land of Chanaan, and buried him in He-  
bron, at the feet of his Fathers, and retur-  
ned againe out of the Land of Chanaan,  
and dwelt in Egypt, till the  
day of their departure  
thence all toge-  
ther.

FINIS.



L 3

How



How these Testaments of the twelve Patriarches were first found, & by whose means they were translated out of Greek into Latine.

**T**Hese Testaments were hidden and concealed a long time, so as the teachers and the ancient Interpreters could not finde them. Which thing happened through the spitefulnesse of the Jewes, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the Greekes, being very narrow searchers out of ancient writings sought these Testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greeke. Nevertheless, this writing continued yet still unknowne; because there was not any man to be found that was skilfull both in the Greek & Latine, nor any interpreter that might procure the translation of this noble work, untill the time of Robert the second, surnamed *Grofthead*, Bishop of *Lincolne*, who sent diligent searchers

as farre as *Greece*, to fetch him a copy of  
the said writing, without respect of their  
charges, which hee bare most liberally.  
Therefore, to continue the memories of  
those most lightsome Prophecies, to the  
strengthening of the Christian faith, that  
reverend Bishop did in the yeare of our  
Lord, 1242. translate them painfully and  
faithfully, word for word out of Greeke  
into Latine (in which two tongues hee  
was counted very skilfull) by the help of  
*M. Nicholas Greek*, Parson of the Church  
of *Datchot*, and Chaplaine to the Abbot  
of *St. Albons*, to the intent that by that  
meanes the evident Prophecies which  
shine more bright than the day light,  
might the more gloriously come abroad,  
to the greater confusion of the *Jewes*, and  
of all hereticks & enemies of the Church  
of Christ, to whom be praise and  
glory for ever,

*Amen.*

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1633.



AT LONDON,  
Printed for the Company of the  
Stationers,

*Handwritten signature or initials, possibly 'J. H. L.'*

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